

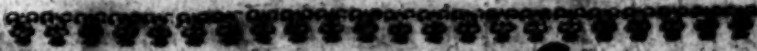


Mr. COLLIER'S

Desertion Discuss'd:

OR THE

OFFICE of WORSHIP, &c.



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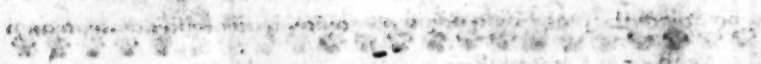


MR. COLLIER'S

Desertion Discus'd:

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Mr. COLLIER'S
Desertion Discuss'd:
 OR THE
OFFICES of WORSHIP
 IN THE
LITURGY of the Church of England,
 DEFENDED:

Against the bold Attacks of that Gentleman, late of
 her Communion, now of his own.

In a LETTER to a FRIEND.

The SECOND EDITION, with considerable Enlargements.

To which is added,

A Second Letter, by way of APPENDIX,

by W^m containing some *Desiderata*. *Prob. of*

Whoever follows him that makes a Schism, whoever it, he shall not inherit the Kingdom of God. Ignatius ad Philadelph. *ch. 11. 12*

Mark them that cause Divisions among you, and avoid them, Rom. xvi. 17.
 For such Persons are by the Scripture called Scandals in the Abstract. They
 are Offenders and Offences. But if any Man have an Opinion, let
 him have it to himself, till he can be cured of his Disease by Time and Coun-
 sel, and gentle Usage: But if he separate from the Church, or gather a
 Congregation, he is proud, and is fallen from the Communion of Saints,
 and the Unity of the Church. Bishop Taylor's Rules and Advices to
 the Clergy.

Holy Scripture contains all things necessary to Salvation. So that whatsoever
 is not read therein, nor may be prov'd thereby, is not to be required of any
 Man, that it should be believed as an Article of the Faith, or be thought
 requisite or necessary to Salvation. Artic. 6.

That the Book of Common-Prayer contains in it nothing contrary to the Word
 of God, and that it may be lawfully used, and that he himself will use the
 Form in the said Book prescribed, in publick Prayer and Administration of
 the Sacraments, and no other, as an Article unto which every one, at his
 first Admission into Sacred Orders, does subscribe.

For any Minister who is in Orders, to act contrary to the Order of his Ministry:
 to bring in Forms and Ways of Worship of his own, in Opposition or Con-
 tempt of that Church he has derived his Ministerial Office from; is directly
 to do what Nadab and Abihu did, to offer Strange Fire. And for People
 to accompany such, to abett and countenance them, is to run the Hazard
 that People were then in, to have the Wrath of God come upon them.
 Dr. Littleton's Schism Imploded.

L O N D O N:

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 Noster-Row, 1720.

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MR. COLLIER'S
 DEFECTION DISCUSSED:
 OR THE
 OFFICES OF WORSHIP
 IN THE
 LITURGY of the Church of England.

Against the Holy Articles of Religion, late of
 Her Commission, now of his own.

In a LETTER to a FRIEND.

THE SECOND EDITION, CORRECTED AND ENLARGED.

A SECOND LETTER, CONTAINING AN ANSWER TO THE

REMARKS, &c. ON THE FIRST LETTER.

By the same Author.

Printed by W. B. R. in the Strand, at the Sign of the Anchor, 1720.

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Mr. COLLIER'S
Desertion Discuss'd, &c.

SIR,



YOURS I receiv'd, and in Answer to it, I condole with you, that there should at this Time arise from among our selves, any one to draw Disciples after him into a Separation from Christ's little Flock now driven into the Wilderness, and sadly distress'd; and that too upon such weak Reasons; and that he should be the first Person who ever thought of Separating from his Brethren upon such frivolous Pretences.

Alas! What shall we think, or say, of all the Learned and Holy Prelates and Priests of the Church of England; the many Convocations of her admir'd Clergy, with the bright and shining Cloud of Witnesses, that adher'd to, and serv'd God by the establish'd Liturgy, and in the constant Reception of the Holy Sacrament, according to her Communion Office,

even to their last Breath, and dying Devotions; never imagining, that *not Praying for the Dead*, and *not mixing Water with the Eucharistical Wine*, &c. were just Causes for breaking the *Unity* of the Church?

Sad indeed it is to think, that, as if we had not *Seets* numerous enough among us, there should a *New* one spring up even from among the *Non-Furors*, denominated from its Author, and call'd (as you say) *COLLIERIANS*.

And much to be lamented it is, that, that *Gentleman* should employ those excellent Parts *God* has bestow'd upon him, in the Service of the *Devil*, as the *Head* of every causeless Separation does; and has Reason to fear, lest his Departure from that Church here, in which he received his *Baptism*, his *Holy Orders*, and oblig'd himself to the constant Use of the *Form* establish'd in this Church, and *no other*, (which Church is *Christ's Mystical Body*) may, if not happily prevented by a timely Return to her Communion, end in an eternal Separation from his glorious Presence hereafter, when He shall say, *Depart from me*, &c.

From whence *Schisms* and *Divisions* do arise in the Church, *St. Paul* tells us in general, *viz.* that it is from the *Flesh* (1 Cor. 3. 3.) But our judicious *Hooker* goes a Step further, and tells us in Particular, that they arise from *Pride*: *Naming Pride* (says he) *we name the Mother that brought them forth, and the Nurse that feeds them. It is not enough* (as he goes on) *to make Show of a demure Humility; for a foul Scar may be covered with a fair Cloth: And such as are proud as LUCIFER, may be in outward Appearance lowly.*

And really, Sir, whatever else may be pretended, I must own to you, that I can attribute this deplorable *Rupture* to nothing but *Pride*, and too high an Opinion which the *Author* of it vainly conceives of himself, which has always been the chief Cause of *Schisms*, and diverted many from the *Unity* of the Church, who,

who, when they have an Ambition to be uppermost, will make themselves the *Head* of a small Faction, rather than continue Members of the most Honourable Society; and so that they may have the Honour of being *Leaders*, care not tho' it be into the *Ditch*.

And this I can't help thinking to be the *True* (tho' secret) Motive to the present *Breach*; a Pride in *Singularity*, an Ambition to have his Opinion prefer'd before all others, and to condemn all that differ from him. And I wish it be not to a further End, which, however at present concealed, Time may discover. Else why did not this *Mischief* break out before, of which there was not the least Whisper, till he had got himself such a *Post* in the Church, as might better capacitate and qualify him to carry on and manage the secret Design, and, (after the Death of the Right Reverend Dr. *Hicks*) set up himself the *Head* of a *New Schism*, and so by unsuspected Ways lead his sequacious Disciples, by Degrees, at last into the Communion of the Church of *Rome*. At least it seems to me, that he has his *Conscience* so disposed, as perhaps his *Library* may be; at that End stand *Papists*, and at that End *Protestants*, and he comes in the Middle, as near one as the other.

You tell me, Sir, how ill these *New Separatists* do treat the poor suffering Adherers to the Church; one of them especially was in his Behaviour extremely rude and insolent toward that Reverend *Divine*, who assisted the late *Youth*, under Sentence of Death in *New-gate*, to prepare for another World; who, coming to him commissioned (as he said) from their *Bishop*, told him (as in the like Case the *Romish* Priests are wont to do) *his Soul lay at Stake, and his Salvation would be hazarded, if he died in the Communion of the Schismatical Church of England*: Reproaching the *Minister* that attended him, with the infamous Name of *Schismatick*.

But the brave *Youth* was too well fix'd to be affrighted at their empty Thunder, or shock'd by their vain Attempts to ruffle his composed Mind: Soon did he throw them off, looking on them as *Emissaries* sent, not by the great Lover, but by the Destroyer of Souls.

Of this vile Practice you complain, and your Censure of it is just: But let me tell you, *Sir*, it is not at all strange; 'twas always so. The *Orthodox* in all Ages ever met with the severest Usage from them that departed from 'em: And therefore you have no Reason to wonder that it is so now; or that a *Boy-Priest*, made so some Years before the Church Canons Allowance, for his unexampled Confidence (unless perhaps in some *Enthusiastick Quakers*) and a Rudeness serviceable to the new unprecedented Schism, should vent himself in the Expressions above recited. For, *The very Act of Separation is a bidding Farewel to all Charitable Opinions, and Amicable Conversation towards those from whom the Separation is made. It is always introductive of Uncharitableness and Railing, Pride and Censoriousness.* They don't think it enough to separate from the Communion of the Church, unless they go about to justify their Separation, by aspersing what they separate from; and so inevitably fall into Envy, and bitter Railings, and all those Evils which such things do naturally produce.

And now, *Sir*, since you press me so earnestly to give my Opinion; I shall comply with your Desire, and freely tell you:

That having perused, with all the Attention I am capable of, the *Author's Reasons*, &c. and his Defence of 'em, I am not in the least moved to alter my Sentiments, much less my Practice, by all his Arguments and Inferences, which, with an affected Pomp of Words, *wit*, and Artifice, Confidence and Assurance, he draws only from *Unscriptural Tradition*, which, one would think, the Experience of its No-

torious

torious Uncertainty, should, if not quite take away, yet, lessen its Reputation, at least so far, as not to build *Doctrinal Conclusions* upon it, and equal, if not prefer it (as the *Papists* do, and which is the very *Basis* of the *Romish Religion*, as it is also of this *Author's* Assertions) before the *Inspir'd Scriptures*.
Now, Sir,

As to *Prayer for the Dead*, and the *Mixed Cup*; tho' I might refer you to the *Non-jurors* Answer, and the Reply by another Hand to the *Author's* Defence, which have fully satisfy'd some who were in Suspense, not so much upon the Strength of his Reasons, as his artful Management, and the Reputation he merited before his *Desertion* and *Apostasy*; yet because I will not baulk your Expectation, and put you off with excusing my self (which fairly I might upon many Accounts, especially since you have read the Answers of two Reverend Divines) I shall endeavour your entire Satisfaction, as to *Prayer for the Dead*, and the *Mixed Cup*, which are the only Points you desire my Thoughts upon, which I shall now lay before you. But,

First, As to those, who, you say, have been stagger'd with the *Authority* of the *Author*, who with a mighty Confidence asserts the *Necessity* of these Points: To this *Weakness* of theirs, I think (without detracting from his Accomplishments) it will be much more than enough, to oppose what a Great, Learned, and Pious Bishop of the Church of *England* (*Dr. Jeremy Taylor*) says, against what *Mr. Jeremy Collier* says. That holy *Prelate*, amongst *Traditions* of Things not *Necessary* at all, reckons the *Mixture of Wine and Water* in the *Eucharist*, and *Prayers for the Dead*; which *Mr. Collier* reckons so *Essentially Necessary*, that after above 40 Years Communion with the Church of *England* as a *Priest*, he has now in his Old Age deserted Her, because *She* has not
Ru-

Rubrick'd Prayer for the Dead, and the Mixture. But that these Things are not *Divine Traditions*, nor *Apostolical* Bp. Taylor says, appears by the Destitution of their proper Proof; and he quotes *Tertullian* himself, for saying, *If you can't shew the Authority of a Divine, or Apostolical Precept, your Office is not Religion, but Superstition; not a reasonable Service, but Curiosity, Coaction or Affectation.* Tertul. de Orat. Cap. 12.

Pamelius suppos'd these Words to be very dangerous against *Ecclesiastical Traditions*; and so indeed they are against all such Traditions, as either were mere Matters of Fact without Command, or post-nate to the Days of the *Apostles*; of which Nature are these now so fiercely contended for, and endeavour'd to be brought into Practice. Dr. Taylor, *Duct. Dub. Lib. 2.* p. 488, and 478. Which agrees well with what Mr. Calvin asserts, *Whosoever be he, that without any Commandment of God, or Promise, presumes to make Prayers, doth nothing else but beat the Air.*

And indeed, Sir, strange is it to me, and altogether incredible, that if *Prayer for the Dead* be a Duty of that Importance, and so *Absolutely Necessary*, as that the Church which doth not enjoin and practise it, must be separated from; that there should be a deep Silence of it, not so much as one Precept, or one Example of it, either in the *Old or New Testament*; no Precedent of any Office so indispensably *Necessary*.

1. If you look into the *Old Testament*, you'll find there, that God gave to *Moses* and *Aaron* Instructions in every Particular, and bound them to an exact Observation, as he had prescrib'd them; he gave them Directions as to what they should *Eat*, and to what they should *Wear*; how often they should *Wash*, and what they should do in every *Religious*, and in every *Civil Action*.

And

And is it not strange then, that there should be no Mention, no not the least Hint or Intimation of any Command of *Prayer for the Dead* ; no Precedent (I say) of an Office so *Absolutely, so Essentially Necessary*.

We read how sollicitous the *Patriarchs* were for Sepulchers, how they mourn'd for the Dead, and convey'd their Bones from one Place to another ; but never that they pray'd for 'em. *David* particularly lamented the Death of his dearest Friend *Jonathan* ; and for his *Child, while it was yet alive, Fast and Pray, and Weep* he did ; but assoon as he heard it was dead, he dried up his *Tears*, and ceas'd his *Prayers*. Whose Example we of the Church of *England* do follow, Praying for the Sick whilst they are yet alive, because capable of *Mercy*, not knowing but God will hear our *Prayers*, and restore them to their former Health ; but when their last Breath is expired, and Death has closed up their Eyes, we then give over Praying for 'em, being well assur'd that to Pray for them when they are dead, is no more *Devotion*, but *Superstition*, favouring more of blind Affection, than of Right Reason.

Now if the Church never *Prayed for the Dead* under the *Old Testament* ; not *Joseph* for his Father *Jacob*, nor *David*, for *Jonathan* his Friend, whose Death so sensibly moved his Affection ; nor for his *Child* when he knew it was dead (And do not these Instances teach us, that the Benefit of our *Prayers* extends not to the Dead ?) If *David*, notwithstanding he made so many *Prayers* upon many Occasions, and those both of Joy, and also of Mourning ; and so many *Kings of Israel and Judah*, have been honourably interr'd, and so many *Prophets* left behind them ; and yet, not one of them authorizing this Devotion, either by Precept or Example : It is, I think, pretty plain then, that the Church, either before, or under the Law, for the Space of near
Four

Four Thousand Years, knew not any *Prayer for the Dead*. Nor,

2. Is there any Colour for this Practice (now so zealously contended for) in the *New Testament*. For plain it is, our *Lord* has left no Word or Mention of it to his Disciples. He says, *let the Dead bury their Dead*, but not any thing about *Praying for them*.

And remarkable it is, that none of the *Apostles*, when they were speaking of Death, and telling us how we are to moderate our Sorrows for the Departure of Friends, and proving the Resurrection by many Arguments; yet none of them ever so much as touch upon *Praying for them*, which, one would think, had it been an *Essential*, they could not have omitted, when treating of Subjects that lead so fairly to it. What Care our *Lord's* Disciples took of their deceased Friends, how they washed their Bodies, and buried them with great Decency, comforting one another with sure and certain Hope of their Resurrection to an Immortal Life; we are told in the *New Testament*: But as for *Praying for them*, there's nothing said of it. Wherefore we may conclude, *The Church of Christ from the beginning knew nothing of it*.

However, certain it is as to Fact, that *Prayer for the Dead* was (as you say) crept in among the *Jews* sometime under the *Old Testament*, and was us'd by the *Primitive Fathers* under the *New*.

Now since there is no Precept nor Precedent for it in either of the *Testaments*: Since in all the *Law* there's no Command for it, nor Example; and in all the *Gospel* no Command, no Precedent neither, nor Promise annex to it; For in 2 *Tim.* 1. 18. where *St. Paul* prays for *Onesiphorus*, the *Lord* grant unto him, that he may find Mercy of the *Lord* in that Day, that is, at the Day of Judgment; *Onesiphorus* was then living, if the Consistent Authority of the *Fathers* may

may be depended upon; such as *St. Chrysostom*, *Theodoret*, *Theophylact*, *Oecumenius*, *Dorotheus*, &c. And this I hope may be decisive with that Gentleman, unless he is privileged to believe the Fathers implicitly, when on his Side, and to reject them whenever they make against him. But if this be Fact, with regard to the inspir'd Writings, you ask how Prayers for the Dead came to prevail among *Jews* and *Christians*?

For your Satisfaction, I shall here set down what I have collected out of the Writings of several Learned Authors, who give a clear and plain Account how 'twas introduced among the *Jews*, and also how it came to prevail upon the *Christians*.

1. How it came into Practice amongst the *Jews*. As to this, that Learned and Famous *Dean* of *St. Paul's* (*Dr. Donne's*) Account can't fall short of full Satisfaction.

After the *Jews* (says that Great Man) had been a long time conversant amongst the *Gentiles*, they receiv'd Impressions of their Customs, who were ever naturally inclin'd to this Mis-devotion, and Left-handed Piety, of *Praying for the Dead*. In the Faintness and Languishing of their Religion, when they were much declin'd from the exact Observation thereof, then, in the Time of the *Maccabees*, enter'd that one Example, which has rais'd such a Dust, and blinded so many Eyes. We have Mention of many Funerals before that, and after that; as many too, in the Time when *Christ* was upon the Earth; and yet never Mention of *Prayer for the Dead*, but in this one Place (*2 Mac. 12.*) I do not say, in this one Story, (for in this Story reported by *Josephus*, there is no Mention of it) but in this one Book.

That is true (says He) which I have read, that after *Christ's* Time the *Rabbins* laid hold upon it, and brought it into Custom. And that (says He) is

true which I have seen, that the *Jews* at this Day continue it in Practice. For, when one dies, for some certain time after appointed by them, his Son, or some other Man in Blood or Alliance, comes to the Altar, and there says and does something in the behalf of his dead Father, or Grand-Father respectively: But all this they have drawn into Practice from this one Place. From which *Book* (*Chap. 14.*) the same *Rabbins* draw also a Justification of *A Mans Killing himself*; because in this *Book* they find an Example of that in *Razis*. So that the *Rabbins* took no better a Ground for their *Praying for the Dead*, than for *Self-Murder*; only Matter of Fact out of an Historical *Book*, which themselves did not believe to be *Canonical*. Here I beg leave to add from *Dr. Prideaux*, that the Second *Book of Maccabees* is of mean credit, because made up of spurious pieces, &c. *Conn. P. 2. Lib. 3.*

2. How did this *Prayer for the Dead* take hold on *Christians*? The same *Divine* gives a clear Account of this too.

That which wrought upon the *Jews* prevailed upon the *Christians* also. For the greatest Part of them by much being *Gentiles* (few among the *Jews*, in Comparison, being converted to the Christian Religion) they who came from *Gentilism*, retained still many Impressions of such Things as they had been formerly accustomed to.

And as the *Fathers* of the Church then, out of Indulgence to their new Converts did tolerate the Practice of many Things which these *Gentiles* brought with them;

[As possibly some Part of the Ceremonies of the Church *Christian* are of that Nature; and of such an Admission, which, rather than avert their New Converts from coming to them, by an utter abolishing all Parts of their former Religion, and Worshipping of their Gods, those *Fathers* thought

thought fitter to retain, and turn to some good Use, than altogether to take them away.]

As in other Things, so likewise in this of *Prayer for the Dead*, to which they as *Gentiles* had been formerly accustomed, the *Fathers* did not oppose it with any peremptory Earnestness, with any vehement Diligence; partly, because the Thing it self argued and testified a Good, Tender and Pious Affection; and partly also, because this Practice being but a Practice only, and no Dogmatical Constitution, might be (as it was in the first Practice thereof) without shaking any Foundation, or wounding any Article of the Christian Religion. And *Lastly*, (that we may speak Truth (says He) with the holy Boldness which belongs to the Truth) because it was a long time before the *Fathers* came to a clear understanding of the State of the Soul departed out of this Life. For, tho' they never doubted of the certain Performance of God's Promises, that *All that Die in Him do Rest in Him*; yet where and how this Rest was communicated to them, raised more Clouds than they could at all times dispel and scatter, some arising from *Philosophy*, some from *Hereticks*, some from *Ignorance*, some from Heat of Disputation.

So then, at first (says the Reverend Dean) This *Prayer for the Dead* was a Weed that grew wild in the open Field among the *Gentiles*.

Then, because it bore a pretty Flower, the *Testimony of a Good Nature*, it was transplanted into some Gardens, and so became a private Opinion, or, at least, a Practice among some Christians. And then it spread it self so far, as that *Tertullian*, and he first of any, takes Knowledge of it as a *Custom* of the Church. And truly that of *Tertullian* is very early, near the 220 Year of *Christ*: But as *Tertullian* shews us an early Birth of it; so he tells us enough to shew us, that it should not have been long liv'd, when he acknowledges, that it *had no Ground in Scripture*; but was only a *Custom popularly and vulgarly taken up*.

But *Tertullian* speaks of more than Prayer: He speaks of *Oblation and Sacrifice for the Dead*. 'Tis true, he does so, but 'tis of such Oblations and Sacrifices, of which he makes a *Woman the Priest*. *Offert Uxor annuis pro diebus dormitionis Mariti*. The Wife (says he) offers every Year upon the Day of her Husband's Death; that is, Every Year upon that Day, She gives a *Dole and Alms to the Poor*, as the Custom was to do in Memory of dead Friends.

The learned Dean goes on, and asks,

This then being such a Custom, and but so induc'd, why none did oppose it? He Answers,

Why it was not opposed sufficiently, I have intimated some Reasons before, viz.

[*The Affection of those that did it, who were (tho' mistaken in the Way) piously affected in the Action. And then the Harmlessness of the thing it self at first. And then partly a Loathsomeness in the Fathers to deter the GENTILES from becoming CHRISTIANS. And partly, a Cloud and Darknesh of the Soul after Death.*]

Yet some did oppose it; but some not early enough, and some not with much Success, because they were not otherwise *Integra fama*, they were not *Sound in all Things*, therefore were believed in nothing; which was *Aerius* his Case, who did oppose it. But because *Aerius* did not come home to all Truths, he was not hearkened to in Opposing any Error; otherwise at that Time *Epiphanius* had a fair Occasion offer'd to have oppos'd this growing Custom, and to have rectified the Church in a good measure therein, about an 150 Years after *Tertullian*. For then *Aerius* oppos'd it directly; but because he proceeded upon false Grounds; that since it was come to That, that the most vicious Man, the most enormous Sinner, might be saved after his Death, by the Prayers and Devotion of another Man, there remained no more for a Christian to do, but to provide such Men in his Life to do those Offices for him after his Death: And so he might deliver him from

from all the Disciplines and Mortifications, from all the Anguishes, Remorses and Vexations of Conscience, which the Christian Religion induceth and requires.

Epiphanius discerning the Advantage *Aerius* had given, by imputing things not thoroughly true, he placeth his Glory and his Triumph only in overcoming *Aerius's* ill grounded Arguments, and takes the Question it self no farther to Heart than so. And therefore when *Aerius* asks, *can Prayers for the Dead be of any Use?* Epiphanius answers, *Yes*, they may be of Use, to awaken and exercise the Piety and Charity of the Living, and never speaks to that which was principally intended, *Whether they could be of any Use to the Dead.* So when *Aerius* asks, *Is it not absurd to say, that all Sins may be remitted after Death?* Epiphanius says, *no Man in the Church ever said, that all Sins may be remitted after Death, and never clears the Main, Whether any Sin might.* And yet, with all Advantages and Modifications, Epiphanius lodgeth it at least upon Custom, *Nec enim Præceptum Patris, sed Institutum Matri habemus.* For this which we do, we have no Commandment of God, but only an Institution imply'd in this Custom from the Church our Mother.

But then (as that learned *Dean* proceeds to tell us) it grew to a further Height: From a wild Flower in the Field, and a Garden Flower in private Grounds, to be more generally planted, and to be, not only suffered by many Fathers, but, cherished and watered by some, and in very few Years after Epiphanius, to be so far advanc'd by Saint Chrysostom, as that he assigns, tho' no Scripture for it, yet that which is nearest to Scripture, that it was an Apostolical Constitution.

And truly, if it clearly appears to be so, that is, A thing practised and prescribed to the Church by the Apostles, the Holy Ghost were as well to be believed in the Apostles Mouths as in their Pens. An Apostolical

lical Tradition, that is clearly so, is good Evidence. But because those Things do hardly lye in Proof,

[For that which has been given for a good Rule of *Apostolical Tradition*, is very defective, viz. That whatsoever has been generally in Use in the Church, of which no Author is known, is to be accepted as an *Apostolical Tradition*. For so the *Washing one another's Feet*, after *Christ's* Example, was in so general Use, that it had almost gained the Dignity of being a *Sacrament*. And so was the *giving of the Sacrament of the Body and Blood of Christ to Children newly Baptized*. And yet These, tho' in so general Use, and without any certain Author, are not *Apostolical Institutions*.]

Therefore we must apply St. *Austin's* Words to St. *Chrysostom*, *Lege ex Lege, ex Prophetis, ex Psalmis, ex Evangelio, ex Apostolicis Literis, & credemus*. Read us any thing out of the Law, or Prophets, or Psalms, or Gospel, or Epistles, and we will believe it. And we must have Leave to turn St. *Austin's* Words upon St. *Austin* himself, who has much countenanc'd *Prayer for the Dead*, *Lege ex Lege, &c.* Read it out of the Scripture, and we will believe it. For St. *Austin* does not pretend any other place of Scripture than that of the *Maccabees*, and (not disputing what Credit the Book had with St. *Austin*) 'tis certain it fell not within this Enumeration of his; the Second of *Maccab.* is neither *Law*, nor *Prophets*, nor *Psalms*, nor *Gospel*, nor *Epistles*. Dr. *Donne's* 77 Sermon Folio. [But a gross instance of human weakness.]

This, *Sir*, is the Account that Celebrated Person gives of the Original, and Progress of *Prayer for the Dead*, for which Mr. *Collier* all on a sudden breaks out with so vehement and inflam'd a Zeal; enough, did he believe the *Romish Purgatory*, and that the poor Souls scorcht in that Fire might have some Ease of their Pains, some Refreshment in the Sadness of their Condition, by the Prayers of the Living: which if he did, I know not how his

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Compassion to those poor Souls in vigorously promoting Prayers for them, who lye under such exquisite Pains, could be reprov'd.

Now, Sir, If you would further know what gave Occasion to the Ancient Church, of *Praying for the Dead*, then take it, as I have carefully collected it from other Reverend Divines of great Esteem in the Church of *England*, who writ in the Reign of the late King *James*, and particularly, in the *Short Summary of the Controversies* between the Church of *England*, and the Church of *Rome*.

One of those Reverend and Learned Persons speaking of the Grounds the *Ancients* went upon in their *Praying for the Dead*, says, every Body knows what different Conceptions they had of the State of the *Dead*.

Some fancying, that tho' they slept in Peace, yet they were detain'd in various Receptacles, out of which at last they should be removed, some sooner, some later, according to the Guilt and Number of their Sins.

Others conceiv'd, that tho' they enjoy'd a present Ease, yet there would be a Purging-Fire-Flame out at the last Day, that should try and purify, and thro' which, both Bad and Good were all to pass.

And some there were, who *Prayed for the Dead*, with an Opinion, that even the Souls in *Hell* might receive some Relief and Mitigation of their Pains, by their Prayers, which Opinion *St. Austin* professes he will not strive against, so long as the Wrath of God is acknowledg'd to remain eternal upon them.

Another of those Reverend Divines inquiring from what Original this Custom of *Praying for the Dead* may be deriv'd, says, it is hard to say. There is not the least Foot-step of it in the *Canonical Scriptures*, as *Tertullian* and Others acknowledge.

What

What brought it first into the Church, he thinks, may be the tender Concern Men have for their dead Friends, which the *Heathens* themselves shew'd in their *Oblations*, and *Sacrifices*, and *Funeral Rites* for the *Dead*, which seems to have given Occasion to it. And those who were converted from *Paganism*, to *Christianity*, might still believe, that the *Dead* challeng'd some Part of our Care and Regard, which at first was temper'd with a Respect to the Laws of *Christianity*, but soon increas'd into greater Excesses, as it is the Nature of all Superstitions to do.

Prayers for the *Dead*, which seem'd at first to be us'd only at their *Funerals*, in Time grew *Anniversary*, and were celebrated by their own Friends and Relations with some Offerings for the Relief of the Poor.

And thus by Degrees it crept into the Service of the Church; and at the Celebration of the *Eucharist* the *Bishop* or *Priest* made Mention of the Names of *Martyrs*, *Confessors*, and *Bishops*, who had deserv'd well of the Church; and particular Christians in their private Devotions, remember'd their own Relations and Friends.

And thus *Prayer for the Dead* became a Custom, without enquiring into the Reasons of it, till from this Custom, the People began to conclude, that such *Prayers* and *Commemorations* were very profitable to the *Dead*; and that those who had not lived so well as they should, might obtain the Pardon of their Sins, by the *Prayers* and *Intercessions* of the *Living*, which (says he) is a very natural Thought, and shews us the easy Progress of Superstition; that Custom, taken up without any good Reason, will find some Reason, tho' a bad one, when it grows Popular.

And therefore, when *Aerius* condemn'd the Practice, he was reckon'd among *Hereticks* for it, tho' *Aerius* only desir'd to know, for what Reason,
the

the *Namcs of Dead Men* are recited in the Celebration of the *Eucharist*, and *Prayers* made for them; whether by this Means those who died in Sin might have Pardon of their Sins? Which, he thought, if it were true, would make it not to be *Necessary* for Men to live virtuous Lives, if they had good Friends that could pray for 'em when they were dead.

Now *Epiphanius* undertakes to confute *Aerius*; and we may easily see by him, that they were not so well agreed about it, and the Reasons of it, as they were in the Practice; for *Epiphanius* gives such Answers, as are no Answers to *Aerius*, but rather begs the Question as to Right.

Aerius demands, what Benefit the Dead received by the Prayers of the Living; whether they would obtain for 'em the Forgiveness of their Sins?

To this *Epiphanius* says not one Word, to the Purpose, but gives such Reasons for it as respect the *Living* and not the *Dead*. As that it signifies their Belief, that those who are dead in this World, do still live in another State, and are alive to God; that it signifies our good Hope of the happy Condition of those that are gone hence; and to make a Distinction between *Christ* and all other Men; for we pray for all but him, who intercedes for us all. Besides he only deals in strong Affirmations, not in Proofs.

And now are not these very cogent and convincing Reasons of *Praying for the Dead*? But,

Sir, Three Opinions there were that had got Footing in the Ancient Church, which were made use of by the *Fathers* to explain the Meaning and Use of this Custom of *Praying for the Dead*. The *Intermediate State*. The *Millennium*. And the *Fire of the Day of Judgment*.

1. The *Intermediate State*. The Scripture gives no Account of any other Place than *Heaven* or *Hell*, to which any Soul dislodg'd from its Body is

convey'd; and when it speaks any thing of the State of Men after Death, we hear of 'em either in the one or the other Place: As *Dives*, when he died, was tormented in *Hell*, and *St. Paul* expected that immediately upon his *Dissolution* he should go to *Heaven*, and be with *Christ*, *Phil.* 1. 23. No *Medium* betwixt them. This Opinion was of old taught by *Irenaus*, and *Tertullian* holds the same, which was again reviv'd by *Pope John* 22. Indeed this State seems to be very contrary to the Promise of *Christ* made to the Thief on the Cross, *This Day shalt thou be with me in Paradise*; which *Paradise* the *Apostle* (2 *Cor.* 12.) expoundsto be the *Third Heaven*, the present Place of *Christ's* Residence and Abode; and not to agree with the *Apostle's* Wish to be *Dissolv'd*, that he might go thither to *Christ*. In vain should he desire to remove hence, if, when he departed, he should not go to *Christ*; but wait I know not where, without Access to him, or Admission into his glorious Presence. So that it seems either *Christ* himself must be shut out of *Heaven*; or else we must admit the *Souls* of the Saints, who, by the Direction of the Spirit of God (which can't mis-inform, delude, or deceive them) do therefore, with *St. Paul*, desire to be *Dissolv'd*, that they may go and abide with him where he is. 'Tis plain, the Scripture tells us not of any *Third Place*: And this Doctrine of the Scriptures was closely followed by the Apostolical Fathers, and among many other Passages, *St. Ignatius* desires the *Romans* that they would suffer him to obtain pure Light, and *St. Polycarp* says, that *Ignatius*, and many other Saints departed, were with the Lord.

Notwithstanding which, it was the Opinion of the later *Fathers*, that no Man, except *Christ* himself, was receiv'd into Heaven until the Day of Judgment. But they could not agree among themselves about the Place where the departed Souls of good Men liv'd till the Resurrection.

Some

Some placed them in secret Receptacles within the Earth, and therefore call'd it *Infernum*, as *Tertullian* did; others thought it was above the Earth, in some *Celestial Region*, but below the *Highest Heavens*.

Our Church has not determin'd for or against an *Intermediate State* between Death and Judgment; and because the Scripture has not told us of any other than Heaven or Hell, therefore we know no other.

However, this *Middle State* being generally asserted by the later *Fathers*, who believing their Happiness not to be compleat, thought it fit to recommend them to God in their Prayers, that he would continue and increase their Intermediate State of Rest and Happiness. Out of this Conceit grew the Prayer in the pretended Liturgy of *St. James*; That God would remember all the Faithful that are fallen Asleep in the Sleep of Death, since *ABEL* the Just to this present Day; that he would place them in the Land of the Living, &c. And the like are found in the *Mass-Book*. Their different Opinions about the State of Souls departed this Life, are (sure) but a sorry Foundation to build an Article of Faith upon, or an Unscriptural Worship. But,

2 Another Opinion amongst them, introductive of Prayer for the Dead, was that of the *Millennium*; that *Christ* with his *Saints* should have a *Thousand Years* of Temporal Reign here upon Earth, before the last Day of General Judgment. This Fancy had strangely possessed the *Fathers*, and fixed them upon an evident Falshood, grounded, as they thought upon that Passage in the *Revelation* of *St. John*, where there is Mention of a *First Resurrection*, and of *Reigning with Christ a Thousand Years* after the First Resurrection, in a most peaceful Tranquillity and Glory. In which Happiness, tho' some have limited themselves to Spiritual Things only; yet others have dream'd on, and enlarged their Dreams to a

mighty outward Pomp, to voluptuous Indulgences, Corporal Vanities and Delights, and to all those Worldly Enjoyments, which, being Persecuted here, they were deprived of in this Mortal Life; but then should have them in Abundance and Perfection, in Recompence, for a *Thousand Years* together. Into this Error did the *Fathers* stray even in *Papias* and *Justin Martyr's* Times, and flattered themselves with an imaginary Intimation of some such Thing in those Words of St. *John*, *Blessed and Holy is he that has his Part in the First Resurrection.*

Now this Error, which the Ancient Fathers maintained, was one Reason for the introducing *Prayers for the Dead*; for during those *Thousand Years* of Temporal Happiness upon this Earth, between the Resurrection and the actual Eternal Possession of the Celestial Glories, they thought that all just Men should rise again; yet they believ'd that all of them should not rise at one and the same Time, nor all of them together; but some sooner, some later, according to their different Merits, as they had behaved themselves in their State of Probation in this Life. Some at the Beginning of the *Thousand Years*, some Two or Three Hundred Years after the first Commencement of the *Millennium*; others nearer to the Conclusion of it, according to their different Deservings, as *Tertullian* (*contra Marcion. Cap. 24.*) particularly explains it. And as the Learned Mr. *Dailly* (in *Tract. de Pœnis & Satisf. Lib. 5. C. 9.*) observes, several Passages in their Prayers do plainly refer to this. As when *Tertullian* (*de Monog. C. 10.*) directs a Widow to pray for her Husband, *That he may have a Part in the First Resurrection.* And St. *Ambrose* (*de Obitu Val.*) prays for *Gratian* and *Valentinian*, that God would Raise those beloved Young Men with an early Resurrection.

3. Another Opinion which they had Regard to in their *Praying for the Dead*, was the Fire of the Day of Judgment,

ment, which they believ'd all Men must pass thro' before they could enter into Heaven, and continue a longer or shorter Time in it, as they had more or fewer Sins to be purged away. And therefore this last and terrible Judgment being yet to come, they Prayed, that God would forgive their Sins, be Merciful to them, and deliver them in the Day of Judgment, of which there are some Remains still in the *Roman Offices* for the Dead.

I may add another Opinion that pass'd among them, viz. That mere *Solifidians*, all Christians so they were but Orthodox in their Belief, whatever their Practice was, or how vicious soever they were in their Lives; yet holding the Foundation of the true Christian Profession, they should in the End, after great Torments endur'd in the World to come, be saved as it were by Fire. This was an Error that sundry of the Ancients had imbib'd, who thought it reasonable that all Christians who believ'd aright should find Mercy, with whatever Immoralities their Lives were stain'd: Or at least, if the Punishment of such be Eternal, yet it might be deferr'd or mitigated. In this Error (I say) were many of the *Fathers*, St. Chrysostom, St. Austin, St. Jerom, Greg. Naz. &c. (as you may see in Bishop Usher's *Answer to the Jesuits Challenge*, p. 169, to which I refer you) This false Perswasion was another Reason of their Praying for the Dead, believing that all Christians, tho' they not only lived, but died in their Sins, yet might, by the Intreaty of the living, find Mercy in the World to come, which gave a fair Occasion to introduce the *Popish Purgatory*.

Thus according to Mens different Opinions they had different Intentions in their Praying for the Dead; which shews (as was observ'd above) that tho' they agreed in the Practice, they did not in the Reasons for it; but guess'd at them as they could,

could, and altered their Reasons as they chang'd Opinions.

Hence it is (as one of those learned Men observes) that *St. Austin* and *St. Chrysostom* speak very differently of this Matter from those that went before them. *St. Austin* makes three Distinctions of Souls departed, which the Church never heard of before.

Some he thought were so perfectly Good, that there was no need of *Prayers* or *Oblations* for them.

Others so Bad, that they can't be reliev'd by the *Suffrages* of the Living.

Others imperfectly Good; for whom these *Prayers* were profitable.

This holy *Father* (says that Reverend Person) was at a great Loss, between vindicating the Ancient Practice of the Church in *Praying for Souls Departed*, and giving a reasonable and justifiable Account of it.

The Church did Pray for Souls Departed; therefore there must be some Reason given of it, or else these Prayers are vain and Hypocritical, if they serve to no good End.

And yet in his Days they begun to think, and *St. Austin* himself was of that Mind, that there were a great many *Saints* and *Martyrs* who did not want their Prayers; who were fitter to be Intercessors themselves for those on Earth, than to receive any Benefit from their Intercessions. He thought it very improper to Pray for those whose Help they themselves expected; according to that known Saying of his, *He is Injurious to a Martyr that Prays for him*: And yet the Church Pray'd for All, for the most perfect *Saints*, *Apostles*, *Martyrs*, and even the Blessed *Virgin* her self.

Now this the *Father* knew not how to reconcile, but by saying, when the Church pray'd for them, for *Saints* and *Martyrs*, *Prophets* and *Apostles*, the Meaning of her Prayers was, not to intercede with God for them, but, to praise God for their Graces
and

and Virtues: But when she pray'd for meaner Christians, her Prayers then are Intercessions for Pardon and Rest to their Souls: And yet they were all pray'd for in the same Form of Words, and the Ancient Church made no such Distinction between them. And thus he reconciles the Matter, by expounding the same Words to two different and contrary Senses, as they are applied to different Subjects.

But St. *Chrysostom* does not agree with St. *Austin* in that Distinction he makes of Souls departed; which shews that there was no certain Tradition about this Matter, but Men of Wit and Learning fram'd different *Hypotheses* and Schemes of things themselves, as they thought would best account for this Practice. For this was the thing that both St. *Austin* and St. *Chrysostom* were intention, to justify the Practice of the Church, so that their Prayers for the Dead might not be thought Vain and Hypocritical.

Now whereas St. *Austin* distinguishes Separated Souls into three Orders; those, who are so Perfect, that they need not our Prayers; others, less Perfect, to whom our Prayers are beneficial; and a third Sort so wicked that their State is irrecoverable, and so past the Relief of our Prayers:

St. *Chrysostom* mentions but two Sorts, *Sincere good Christians*, and *Infidels*, and such as die without Baptism, and bad Christians, whom he places in the same Rank. (*Chrys. Serm. 3. in Philip. Ed. Savil. Tom. 4. p. 20. & in Hebr. Ser. 4. p. 453.*)

As for the First, he expressly tells us, that after Death they are in a State of Rest and Happiness, and upon that very Account condemns those extravagant Expressions of Sorrow at their Funerals. As for others, he thinks they deserve our Sorrow and Compassion, our Prayers and our Alms; not that this can deliver them out of the State of the Damned; but that he thought it gave some little Ease

Ease and Relief to their Torments. *Chrys. Hom.*
21. *Tom. 4. p. 734.*

And this was not only the Sense of *St. Chrysostom*, that the Damned themselves were eased by the Prayers of the Living, but *St. Austin* seems to be of the same Mind, when he says (*Enchirid. ad Laurent.*) *The Suffrages of the Living are profitable, either to obtain perfect Forgiveness, or to make Damnation it self more tolerable.* In short,

Some held, that all go immediately after Death to Heaven or Hell. *Others*, that none go to either one or the other; but that all are kept in secret Receptacles till the General Resurrection. *Some*, that the Martyrs go to Heaven, and the Dam'd Souls to Hell; but all the rest are kept there in Expectation and Suspense till the Day of Judgment.

Some held, that there shall be a First Resurrection of the Righteous; of whom some shall rise sooner, some later in the 1000 Years of *Christ's* Reign upon Earth; and that the Delay of the Resurrection shall be the Punishment of their Sins. *Others* held, that their Sins shall be purg'd away by that Fire which shall burn the World at the last Day; and that they shall burn a longer and less while, and with more or less Pain according to the Degrees of their Sins. These were the different Opinions which the *Fathers* had concerning Separated Souls; and of some or other of these all of them were, which did lead them into the Practice of *Praying for the Dead*. All which Errors and Mistakes of the *Ancients* being now (thro' the Mercy of God) rectified and clear'd, certainly there is no Reason to admit the Structure built upon 'em. And seeing no such Custom is grounded upon the *Word of God* (as *Tertullian*, who was the first that spoke of it, has confessed) our denying thus to Pray, is more *Apostolical*, and so more *Antient* than theirs: For the Commemoration of Saints departed in the time of the Apostolical *Fathers*,

notoriously consisted of Praises and Thanksgivings, without the least Mention of Prayers for them. *Martyr. Polycarp. § 18.*

For that only is truly *Ancient* in Matters of Religion which was from the *Beginning*. *St. John (Ep. 1. 1.)* commends his Doctrine to be that which was from the *Beginning*. And our Saviour gives this Rule to try a Truth in Religion by; *From the Beginning it was not so.* And *St. Paul (1 Cor. 11.)* grounds his Doctrine of the Sacraments, and the Directions he gives the Church about it, upon the first Institution thereof.

That only is truly *Ancient* in Matters of Religion, which can fetch its Original from Him, who is called the *Ancient of Days*, that is, from God himself, and his *Word*. That which is deriv'd from mere Men, is of no decisive *Antiquity* in this Case: That which is grounded upon the Authority of the *Prophets* and *Apostles*, who wrote by Divine Inspiration, *That*, and *That only* has true *Antiquity* for it.

Our *Author of the Reasons* in very bad Company, pleads *Antiquity* to justify his Errors; to which our Saviour has taught us how to answer: For he, by Reforming the corrupt Doctrine of *Divorce* (which perhaps was Elder than *Moses*) by a more ancient Constitution, even of that which was from the *Beginning*, did teach us wisely to distinguish *Antiquity*; viz. That one is *Primitive* and *Hereditary*, the other *Adoptive*, and an After-Invention. There is *Ancient*, and more *Ancient*; of the First, is *Prayer for the Dead*, but not of the Second; because, from the *Beginning* it was not; that being the *Maxim* of Religion which our Saviour has left us, as an infallible Rule to try Truth from Falshood: And this Truth is farther confirm'd from the Account of *St. Polycarp's* Martyrdom.

By all which, if *Prayer for the Dead* be examin'd, it will appear, notwithstanding this *Gentleman's* humble Arguments and high-flown Pretences, to have been, not from the *Beginning*, and therefore to be

rejected as a *Novelty* ; for our Christian *Era* in this respect, begins at the Period of the *Apostles* Preaching. Whatsoever is contrary to what they taught, is *new* and *false* ; and whatsoever is *besides* what they taught, is no Part of our Religion, nor *Necessary* to be believed. Antiquity is to be reckon'd from the Birth of our Religion, under our *Fathers* in *Christ* or his *Apostles* ; and in the next Place, from those who convers'd with them.

Whatsoever then was not taught by *Christ* or his *Apostles*, by whatsoever Ancient Fathers it came in, if it can't shew its *Test* from the *Beginning*, that is, from the Period of the *Apostles* Preaching, it is certainly *New* as to our Account. And therefore, whatsoever Doctrine is taught (not deliver'd by *Christ* or his *Apostles*) or *Custom* receiv'd in the Church, without Warrant and Authority from God's Word, tho' it could be prov'd to have been taught and receiv'd as early as *Prayer for the Dead*, and the *Mixed Cup* are pretended to have been, by such and such famous Men and ancient Churches, yet 'tis a *Novelty*, and has no true Antiquity to commend it to us, as of *Necessity* to be practis'd.

Seeing then *Prayers for the Dead* have no Ground, either in the *Old* or *New Testament*, and can lay Claim to no sufficient *Antiquity*, and a prior different Usage took Place, as the whole Church of *Smyna* says ; and that these *Prayers* proceeded, partly from the Imitation of *Pagans*, partly from the erroneous Opinions of the *Fathers*, who had not a clear Understanding of the State of separated Souls, and knew not in what Condition they were ; but thinking that something might be ask'd at God's Hands in their Behalf, and that it were better they should have our *Prayers*, tho' they want them not, than miss of them, if peradventure they should want them ; and so out of a human pious Officiousness, the Custom of *Prayer for the Dead* might be brought in, without being receiv'd by Tradition : As St. *Au-*
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sin prayed for his Mother *Monica*, and St. *Ambrose* for his Master *Theodosius*, yet doubtingly, and apprehending themselves in an Infirmary, and correcting themselves when they were so praying, because without any Ground in the Word of God.

Since therefore these *Prayers for the Dead* have no better Foundation, they ought not to have any more Authority in the Church, than *Baptism for the Dead*, practised by the *Ancients*, but not approved from the Time of the *Apostles*; or the *Eucharist* given into the Mouths of the *Dead*; the one and the other proceeding from the same natural Affection: and yet both the one and the other are abolish'd out of the Church. Now then,

Sir, is it not one of the Wonders of our Age, that because this Practice of *Praying for the Dead* is not restor'd in our *Publick Service*, as it stood in the *First Liturgy* of King *Edward* the 6th, there should a Man all on a sudden start up, led away with the lofty Conceit of his own Judgment, and such an extravagant Opinion of himself, as positively to assert, with the greatest Confidence, and the least Reason, That this Omission of not enjoining *Prayers for the Dead* is a Matter of so vast Concern, as to necessitate his withdrawing from the Communion of our Church, and setting up an *Altar* of his own? The First that ever divided the *Unity of the Church*, upon such a surprizing un-thought-of Pretence, which has not one Word of *Scripture*, or *Reason*, or *Prime Authority*, to warrant such an unprecedented, and unjustifiable Separation.

But what is it then he insists upon to legitimate his breaking the Church's Unity? The only Thing I find he has to alledge for his *DESERTION*, is *Tradition*: So that since *Scripture* can't prove *Prayer for the Dead*, notwithstanding the earliest Tradition varies from his Account, yet in Defiance of Chronology, the Writings of *Tertullian* must be ancients than the Account of the Martyrdom of St. *Polycarp*,

written and approved by the Church of *Smyrna*, and more authentick too; tho' they tell us how and for what Ends they celebrated the Martyrdom of those who were crown'd. I would advise him *here* to restore the *Negative Particle* which his good Friends have borrow'd from *Origen*; or to put the intire Passage into an *Index Expurgatorius*.

But (sure) one would think, that after the Church had been abus'd by the *Tradition* of the *Millenary Opinion*, which for 300 Years of the best Antiquity prevailed so much with the *Christians* of those Ages, Men should now be wiser than to rely upon that which may produce an Error; but which Truth could never need, it being abundantly provided for in *Scripture*.

And therefore, as *St. Jerom* in his Time said, so say we now, *Those Things which Men invent of themselves, as it were by Apostolical Tradition, without the Authority and Witness of the Holy Scriptures, are confounded by God* (*Jerom in Cap. 1. Agg. Proph.*) By which Words it appears, that in *St. Jerom's* Time, it was usual to pretend *Traditions Apostolical*, and yet all that was so early call'd so, was not so; and that the Way to try those Pretences was the Authority and Testimony of the *Word of God*, without which Testimony, they were to be rejected, and God would punish them. And *St. Chrysostom* (in 2 *Thes. 2. Hom. 4.*) says, *All those Things that are in the Holy Scriptures are right and true, all that which is Necessary is clear and manifest.*

And if so, then *Prayer for the Dead*, and the *Mix'd Cup*, which our new Separatists wholly rely upon for their *Secession*, and make to be *absolutely* and *essentially Necessary*, not being any where to be found in that *Divine Book*, are most undoubtedly *Unnecessary Things*. And that same *Father* in another Place (in *Pf. 90.*) tells us, *When we say any Thing without the Scriptures, the Thoughts of the Hearers are uncertain.* The *Traditions* therefore must be such, as either are contain'd in, or warranted by the *Scripture*.

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For sure we are of what is *Written in God's Word*; but concerning those Things which are not written, we have no certain Records, no evident Proof, no sufficient Conviction; and therefore, it is not capable of being the *Rule of our Faith*, because we do not know it to be *God's Word*.

There is no doubt but that *Christ* and his *Apostles* spake many Things that were never written: But what then? They are not, they cannot be our Rule and Measure, because they are not known; but what was *Necessary* and sufficient to be known, all that was written. So says *St. Irenæus* (Lib. 3. C. 1.) *The Gospel which the Apostles preach'd, they afterwards, by the Will of God, delivered to us in the Scriptures; not all the Particulars which Jesus spake and did, but whatever Christ would have us to read of his Words and Works, he commanded them to write, as it were by his own Hand.*

And therefore there was a Choice made of such as were to be written, according to the *Will of God*, says that Father, even all that sufficed to the Salvation of true Believers. According to the Word of *St. John*, *These are Written, that ye might believe that Jesus Christ is the Son of God, and that believing ye might have Life thro' his Name.*

We know the Scriptures are full, that they are a perfect Rule, that they contain all Things necessary to Salvation; they teach us *how to pray*, and what to pray for; *for whom*, and to whom we are to pray: But not one Word, not any of the least Intimation, that we are to *Pray for the Dead*. The whole Doctrine taught by the Church of God, and preach'd to all Men, is in the *Scriptures*; and therefore they are the plenary and perfect Repository of *Tradition*, that is, of the Doctrine delivered by *Christ* and his *Apostles*.

It can't but be observ'd, that *Traditions*, if they be of any long standing, are said to be *Apostolical*; and if they came from we know not whom, they are said to

to come from the Apostles; and if *Postnate*, they are called *Primitive*, and are largely and laboriously disputed into the Title of *Apostolical Traditions*, by not only fallible, but fallacious Arguments; but sometimes Men have been wiser than to believe them. And when *Tradition Apostolical* has been as confidently pretended (as by this *Gentleman* now it is) it has been as confidently laid aside, when it was not in Scripture, says a learned *Prelate* of our Church, *Dr. Taylor*, in his *Dissuasive from Popery*, Part 2. P. 66, and *Duct. Dub. Lib. 2. P. 489*.

(*Clemens Alexandrinus* reckons many *Traditions Apostolical*; but (says he) no Man regards 'em. Who believes that the *Greeks* were saved by their Philosophy? Or that the *Apostles* preach'd to dead *Infidels*, and then raised them to Life? Yet these were by *St. Clement* affirm'd to have been *Traditions Apostolical*. *Id. ibid.*

Who can warrant that the *Traditions* of the Church are *Apostolical*, seeing in the famous Piece for Traditions (*Tertul. de Corona Mil.*) it is said, *Any Author whatsoever is a Founder good enough for 'em?* And after *St. Jerom* (as he is quoted by that Learned Prelate above) had said these Words, *Præcepta Majorum Apostolicas Traditiones quisque existimat; That what their Fathers commanded all Men were wont to call them Traditions Apostolical*; no Man (sure) had Reason to rely upon every Thing which by some of the Fathers was call'd, *Tradition Apostolical*.

This Topick of Tradition (upon which the *Author of the Reasons*, &c. founds his unreasonable Separation) that great Man above quoted shews, in the same Place, to be infinitely uncertain, and how it was claim'd in the Primitive Church by the opposite Parties of a Question: Who then can be sure of it now?

In the Question of the *Rebaptization* of Persons baptized by Hereticks, both Sides pretended Tradition: So they did in that impertinent, but (as they then

then made it) great Question of the Time of keeping Easter.

Clemens Alexandrinus (*Stromat. Lib. 1.*) says, It was an *Apostolical Tradition*, that *Christ* Preach'd but one Year. *St. Irenaeus* confutes that Tradition vehemently (*Lib. 2. C. 39.*) and said, It was an *Apostolical Tradition*, that *Christ* was about Fifty Years of Age when He Died; and therefore it must be, that He preached almost Twenty Years; for the Scripture says, *Jesus began to be about Thirty Years old when He was baptiz'd*, and presently after he began to preach. Yet this Story of the Age of *Christ*, *Irenaeus* says, that all the Old Men who were with *St. John* the Disciple of our Lord, say, that *St. John* did deliver it unto them; nay, not only so, but some of them heard the same from others also of the *Apostles*; *Omnes Seniores testantur, &c.* All the Fathers witness it who were in *Asia* with *St. John*, and that they who saw the other *Apostles* heard the same of them.

Now certainly this is as high an Expression of an *Apostolical Tradition* (if we will believe *Irenaeus*) and as universally testified to be so, as can be shewed for Prayer for the Dead, or the Mixture of the Cup in the Holy Sacrament, can be thought to be: And yet that it was not so, is without all doubt.

Oral Traditions (you know) are Reports by Word of Mouth, and how little they are to be trusted, *Bishop Taylor* gives us a pretty convincing Instance in the Introduction to the Second Part of his *Dissuasive from Popery*. In the World there is not any thing more uncertain than the Report of Mens Words. It is well remembred (says He) that in the unhappy Parliament (1641) a Gentleman was called to the Bar for speaking words of Truth and Honesty, but against the Sense of the House. The Words were spoken in a great Assembly, before many Witnesses, curious and malicious Observers; and yet when the Words were questioned, they could not agree what they were; and consequently the Sense of them might be strangely altered; the mis-
placing

placing a Word, an Accent, a Point, any Ambiguity, any Mistake, might change the Sense. Well, upon this Accident, the SPEAKER calls to a Gentleman whom he had observed to write the Words, and to him they appealed, and he told them that which was said; but wholly differing from the TRADITIONARY Part of the Parliament.

The same great Author in P. 131 of that Book, speaking of the great Uncertainty of Reports by Word of Mouth, observes, that for want of good Records, there is some doubt who was St. Peter's Successour immediately; whether Clemens, Linus, or Anacletus; and how the Subscriptions of St. Paul's Epistles, having no other Record but the uncertain voice of Tradition, are in some Things evidently mistaken, and in some others, very uncertain. And upon the same Account (he says) we cannot tell how many Bishops were conven'd at Nice: Eusebius says they were 250, St. Athanasius says they were just 300; Eusebius in Theodoret says they were about 270, Sozomen says there were about 210, Epiphanius and others say they were 318. And when we consider how many Pretences have been, and are daily made of Traditions Apostolical, which yet are not so, a wise Man will take heed, lest his Credulity, and easy Nature make him to become a Fool. There is indeed little certain Information to be depended upon from Tradition.

St. Basil proves the perpetual Virginity of the Virgin Mary by a Tradition, that Zachary was slain by the Jews between the Porch and the Altar for affirming her to be a Virgin after the Birth of her most Holy Son. (*Serm. de Sanct. Nativitat.*) But St. Jerome (*in Matt. 23.*) says, it is a Dream of Apocryphal Persons.

That it was necessary for the Salvation of Infants, that they should receive the holy Sacrament of the Lords-Supper, every one knows was a Doctrine that prevailed in the Church for 600 Years, and

St.

St. *Austin* positively affirms it to be an *Apostolical Tradition*; but neither do the *Protestants* nor *Papists* believe him in that Particular: Tho' it was then a Doctrine of the Catholick Church. For certain it is the Holy *Fathers* did believe, and teach, and practise it, and the contrary was not disputed: And yet for all this, no Man (except our *Author of the Reasons*, &c. who is for reviving this Practice, as well as Prayer for the Dead, &c.) is so Childish now, as to give in to that Usage; the Fortune of that pretended *Apostolical Tradition* is chang'd, and now with all (but our great *Restorer*) pass'd for an Error.

But of all the Pretences to an *Apostolical Tradition* the *Millenaries* have the fairest of any; whose Doctrine is so far from having any *Tradition* against it, that if any Opinion may pretend to have universal *Tradition* for it, it must be this of the *Chiliasm*: Because the *Fathers* of the pure Ages did teach it (who were the *Apostles* Disciples but once remov'd) as receiv'd from them who profess'd to have heard it from the *Apostles*, and who seem'd to them Witnesses beyond Exception that they had done so; they being better Judges of what Credit they deserved, than After-comers could be. All other Opinions witness'd by any other *Ancients* to have *Tradition*, may have been by them mistaken; whereas for This, and for this alone, are deliver'd the Words which *Christ* us'd when he taught it.

And if you would know what Blessings these *Millenaries* did expect in that imaginary Kingdom, St. *Irenaeus*, that famous Bishop of *Lyons* in *France*, will tell you; who was one (amongst the rest of the *Fathers* of the Church) of the great Patrons of this Error (which arose immediately after the *Apostles* Times) and flourish'd within 130 Years after *Christ*. He bringing in our *Saviour* discoursing to his *Disciples* concerning the State of that Kingdom, amongst other Instances of great Happiness there to be found, makes him to report this. *There shall be* (says he)

in a Field Ten Thousand Vines, every Vine shall have Ten Thousand Branches, every branch Ten Thousand Stalks, every Stalk Ten Thousand Clusters, every Cluster Ten Thousand Grapes, and every Grape Twenty five Potatoes of Wine. And more to that Purpose does that Father speak. *Lib. 5. Cap. 33.*

Now with what Assurance can we rely upon Tradition, when the Relation of Papias, could so far impose upon all the prime Doctors and Fathers of the Church before the *Nicene Council*, as to fix in them an undoubted Belief of his *Millenarian Doctrine*, so as that few if any of the two first Ages oppos'd it (which appears plain enough because those who afterwards did, never quoted any for themselves before *Dionysius Alexandrinus*, who lived at least 250 Years after Christ) Now if those First Men did not only believe it as probable; but *Iustin Martyr* says, *He held it, and so did many of those who were Orthodox Christians.* And *Irenaeus* sets it down directly for a Tradition, and relates the very Words which Christ spoke when He taught this, and tells us also, that the *Presbyters*, who saw and convers'd with *St. John*, remember'd that they heard this of him; and that *Papias*, *St. John's Auditor*, who dwelt with *Polycarpus* an ancient Man, left these things, much stronger, safer and clearer, than our New Projectors can produce for Prayer for the Dead, &c. or indeed for any other Tradition out of Antiquity: If these Fathers could be so deceived in this Point, why might not others of the later Fathers, be deceived by Others in other Points, as in those particularly which our new Defectors do now so indefatigably contend for? And then what Certainty shall the Learned have, when, after much Labour they think they can make it appear, that the Ancients thought any Thing Tradition, that indeed it was so? *Lord Falkland's Reply to the Answer of his Lordship's Discourse of the Infallibility of the Church of Rome. P. 562. 563.*

A long time it was before the Report of the *Mil-lenary Tradition* was contradicted; and yet in the Interval in which all the eminent *Fathers* generally attested it to have descended from the *Apostles*, it was neither true, nor safe to have believ'd it, says the great Bishop *Taylor*, *Duct. Dub. Lib. 2. p. 300.*

And the late Dr. *Stillingfleet*, (in his *Scripture and Tradition* compared) shews the notorious Uncertainty of Tradition: Notorious (says he) because there never was any Trial made of it, but it failed, even when it had the greatest Advantage. I might insist (says He) on many Instances in the first Ages of the Christian Church, so many that scarce one can be produc'd, wherein they most pretended Tradition, but they were mistaken in it.

And indeed *Unwritten Tradition* has ever been found too deceitful a thing to be trusted and relied upon. In our Saviour's Time, how was the Doctrine of God corrupted with Tradition? Inasmuch that it was a great Part of his Doctrine to rescue it from those *Traditional Corruptions*: And sure it is no little Abatement to the Credit of Traditions, that when, (as one observes) our Saviour Twenty Times appeals to *Scripture* (*Is it not WRITTEN in the Law?*) He never, so much as once points them to Tradition; but in opposing the *Scripture* against them, condemns all Traditions not Written, which were urg'd as Necessary besides the *Scriptures*.

And St. Paul warns the *Colossians* (*Chap. 2. 16.*) to beware of being deceiv'd thro' *Philosophy and vain Deceit*, after the Traditions of Men. And indeed, the special Occasion of Writing most of the *Epistles* and the *Gospels* too, seems to be the Danger that Christians were in of being seduc'd by false Teachers from the Doctrine of Christ and his *Apostles*, under the Pretence of Tradition, which often is no more than Report or Custom, which every Day's Experience tells us is much more frequently false than true; notwithstanding which, a Pretence to, and a vain Confidence in it, has produc'd in former Ages very much

Error, and in this present, a *New* and surprizing, but deplorable *Divisjon* in the Church.

To this easy Belief of *Tradition*, and uncertain Reports, does Bishop *Lindanus* impute the Errors of the *Ancients*, and says, All the *Historical Things* which are reported concerning *Christ*, not contain'd in *Scripture*, are fabulous and uncertain; which doubtless (says he) was the Reason why Errors were found in the Writings of the *First Fathers*, as well as in those who were farther remov'd from the *First Beginning*, because they were abus'd by false and uncertain Reports of *Tradition*, which in those Times were greedily hearken'd after, as living with them who had been conversant with the *Apostles*, or their Scholars. *Field of the Church*, L. 4. P. 241. It is also the Observation of an excellent Bishop of our own, That the *Heresies* which infected the Church after the *Apostles* were dead, had their Rise from *Tradition*. Bishop *Taylor's Dissuasive from Popery*, Part the Second. P. 104.

The *Traditions* at the First Publication of the *Scriptures* were (says he) clear, evident, recent, and remember'd, talk'd of by all *Christians*, in all their Meetings, Publick and Private, and the Mistaking of 'em by those who carefully endeavour'd to remember them, was not easy; and if there had been a Mistake, there was an *Apostle* living, or one of their immediate *Disciples* to set all Things right.

And therefore, until the *Apostles* were all dead, there was no Dispute considerable among *Christians*, but what was instantly determin'd, or suppress'd; and the *Heresies* that were, did sting clancularly, yet made no great Show: But when the *Apostles* were all dead, then that *Apostasy* foretold, began to appear; and *Heresies*, of which the Church was forewarn'd, began to arise. But (says he) it is greatly to be remark'd, there was then no *Heresy* that pretended any Foundation from *Scripture*, but from

Tradition many; and Heresies were propagated in those Ages rather from false Gospels, than from false Interpretations of the true Gospels.

For it was accounted so glorious a Thing to have been taught by any *Apostle*, that even good Men were willing to believe any Thing which *their Scholars* pretended to have hear'd their *Masters* preach; and too many were forward to say, they hear'd them teach what they never taught; and the Presence was very easy to be made by the Contemporaries or immediate Descendants after the *Apostles*: And now that they were dead it was so difficult to confute 'em, that the *Hereticks* found it an easy Game to play, to say, they hear'd it deliver'd by an *Apostle*. Many did so, and some were at first believ'd, and yet were afterwards discover'd: But how many of 'em did descend and pass on to *Custom*, and were of a true and *Apostolical* Original, and how many were not so, it is difficult, if not impossible to find now; only, because we are sure there was some false Dealing in this Matter, and we judge there might be much more than we have discovered; and we have no Reason to rely upon any *Tradition* for any Part of our Faith, more than we could do upon *Scripture*, if it should in whole or in part be detected to be *Imposture*.

Plain then I think it is, how little Reason we have to rely upon *Tradition*, or upon the bare Authority of the *Fathers*, who (it can't be conceal'd) have erred and led others into Errors, by their too easy Credulity.

And yet, you see Sir, this is the only Foundation, on which our *new Church Builders* have with their *untemper'd Mortar*, rais'd their *Wall of Separation*. They will not pray with their *living Brethren*, because they do not *Pray for the Dead*, as was (say they) the Practice of the ancient Church, tho' from the Beginning it was not so; and that in the very same Manner too as their *PRINCIPALS* have ordered

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in their new Communion-Office ; tho' what we ought to perform in Reference to the Saints departed ; besides a Reverential Respect and Study of Imitation, is not revealed to us in Scripture ; nor can be concluded by necessary Deduction from any Principles of Christianity, says the Learned and Judicious Bishop Pearson, in his Exposition of the Apostles Creed.

It is the Saying of Origen, That no Man ought for the Confirmation of Doctrines (or Opinions) to use Books which are not Canoniz'd Scriptures. There were in the Beginning of Christianity, some Apocryphal Books (says the Learned Author of the *Dissuasive*) and of these Origen gave great Caution ; and because the Falsity of these every Man could not discover, therefore he charges them that they should prove no Opinion from any Books, but from the Canonical Scripture. *Tract. 26. in Mat.*

And that the Scripture is All-sufficient, and contains whatsoever is necessary to be believ'd or practis'd unto Salvation ; none I presume but a Papist, or one strongly inclin'd to Popery (I'm sure no Protestant) will deny. If Prayer for the Dead be a Duty then of such absolute Necessity, as these Men will have it, they plainly make the Sacred Scripture (which as has been shew'd gives neither Precept nor Example, nor so much as the least Hint of it) to be very defective and wanting to the great End, for which it was put into Writing, that is, to instruct us in all necessary Duties.

St. Peter (2 Ep. 1.) affirms that the Books of the Holy Scriptures are all penn'd by the Guidance of God's Spirit ; from whence it must needs follow, that if there be any needful Matter omitted in them, it must be either because those that wrote them did not know it ; or if they did know it they would not reveal it ; or because being willing to reveal it, they forgot it ; or else, because, tho' they did not forget it, they were at a loss how and in what Manner to do it.

Now

Now which soever of all these they shall chuse, they shall cast a very great Indignity and Disgrace, not simply upon the Pen-Men of the Holy Scripture, but upon the Holy Spirit of God, by whose special Direction and Inspiration, they did write every Word of that Sacred Book; upon whom to lay any Imputation, either of Weakness, or Unwillingness, to do any Thing for the Good of his Church, is no less than Blasphemy. For,

Surely, Sir, if the *Scripture* be thus defective, either it is from God himself, or from the *Pen-Men* of it.

Not from the *Manuaries*, for they were but the *Secretaries*, or *Hands*, and could not but write what the *Head* dictated to them. If from *God*, then it was either because he could not, or because he would not perfect it.

To say he could not, is to derogate from his *Wisdom* and *Power*, and to deny his *Omnipotence*. To say he would not, is to detract from his *Goodness* and *Love* to his Church, both which the *Scripture* testifies to be infinite; and indeed (with Reverence be it spoken) to tax him with *Envy*, in that he would not make known to us a Duty of that Importance, and so essentially *Necessary*, as *Praying for the Dead*, is by the *Author of the Reasons* asserted to be; but most undoubtedly is not, because not found in *Scripture*, or any Thing like it. 'Tis plain, that as God appointed the Writing of the *Scripture*, so he assisted the Writers of it by the extraordinary, immediate, and infallible Guidance of his Spirit. And therefore (I say) if *Prayer for the Dead*, were a necessary Duty, it cannot be but that we most certainly should find it commanded, and recommended in those *Inspired Writings*, of which God himself is the Author, who both in his Wisdom, knew what was convenient, and in his Love, would not keep secret any Thing, which he knew to be necessary for the Salvation of those immortal Souls, for whom

whom his *Beloved Son* shed his most precious Blood.

Thus in the Holy *Eucharist*, that Bread is to be us'd is plain ; but whether *Leavened* or *Unleavened*, neither *Christ* nor his *Apostles* have left in Charge or Memory.

That *Wine* is to be consecrated is most certain ; but whether *mingled with Water* or not *mingled*, it is not determined by any Authority, which if it had been absolutely *necessary*, we should have been taught by *Christ* or his *Apostles*, who have therefore left the Church to her own Choice.

And if so, I cannot see how this confident *Author of the Reasons* (who upon this Account, so insolently draws up a Charge against his *Holy Mother*) can possibly acquit himself from the tremendous Guilt of a most criminous *Schism* in his withdrawing from the Communion of the Church of *England*, and drawing as many after him as are willing to be deceiv'd with such *Reasons* (which indeed are nothing but mere Flourish and Fancy) such as never any (till this Man arose) thought a justifiable Cause of *Separation*. Even those very few among the Learned (as Mr. *Mede* perhaps, and Mr. *Thorndike*) that have thought 'em to be *inter desideranda*, wishing the things he so contends for, had been retained as in the First Liturgy of *Edward* the Sixth ; yet never came it into their Thought to break off Communion with the Establish'd Church upon that Account, well knowing, that such a groundless Separation from the *Mystical Body of Christ*, would indeed be a Separation from Communion with *Him*, and in what a desperate Condition they should then be, if by so doing they should break themselves off from the *True Vine*.

For the very Separation itself is to the Church, what a *Rupture* is in the Body of Man ; which made *St. Chrysostom* burst out into this *Hyperbole*, *Those that cause Divisions in the Church, are worse than they who pierc'd the Side of Christ*. In which Figure there is

this

this Truth, that *Christ, who gave his natural Body for his mystical Body, which is his Church, will require a severe Account of them who shall rend the peace of the Church.*

And if so; how shall the ambitious Chief of the new Separation, who is indefatigable in making Profelytes to it, satisfy himself? Shall he think to make a *New Church of his own*, which shall be the Church of God, distinct from, and opposite to the *Establish'd Church*? Let us try this.

The Apostle St. Paul speaking of the Church of God at Corinth, says, *Ye are the Body of Christ, and Members in particular.* (1 Cor. 12. 27.) The Church of Corinth, as it was a particular Church, so compared with the universal it was but a Member thereof: But as compared with its own Members, so it is the *Body of Christ* in itself. From whence it follows unavoidably, that Members broken from that particular Church in Corinth (and by Parity of Reason from this of England) divide themselves from God himself.

With such Persons St. Cyprian and St. Austin had to do in their Times, and both of them (tis well known) proclaim'd this Saying, *None can have God for his Father, who hath not the Church for his Mother*, plainly meaning them, who were separated from their own Churches. And most certain it is, there can be no just Cause of Separation from the Church, but what separates from Christ, from God's Paternal Love, and the Kingdom of Heaven. Hence the worthy Dr. Faulkner makes this following Asseveration.

' I account my self to have as plain Evidences
' from the Laws of God, and the Constitution of
' the Christian Church, that Schism and unnecessary
' Separation is a Sin in the Breach of Christian Uni-
' ty, as Adultery is a Sin in breaking the Bonds of
' Wedlock. And seeing there can be nothing just-
' ly charg'd upon this Church to warrant such a
' Departure, it is undoubtedly Schism to separate
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‘ from her Communion. And says the same Reverend Doctor, *I account my self to be as certain, that if ever there was any unwarrantable Schism from any known Church since the Apostles Times, the Separation from the Church of England is really such; since our Church is truly as free from any just Exception in its Constitution, Doctrine and Worship, as any other since that Time either was, or is.* Vindication of Liturgies. p. 21.

Sir, I remember I have somewhere read of an Answer Bishop Ridley, then in Prison, and condemned to die at a Stake for his Adherence to the Reform'd Church of England, return'd to a Friend of his, who inform'd him, that Mr. Knox was discontented with some things in the Liturgy. *Alas!* (says he) *that our Brother Knox could not bear with our Book of COMMON PRAYER, in Matters against which, tho' I grant, that a Man of Wit and Learning, as he is, may produce popular Arguments; yet I suppose he can't be able soundly by the Word of God, to disprove any Part thereof.* Which Passage even Mr. Collier himself (tho' not over favourable to the Blessed Martyrs of that Reign) confirms in the *Second Part* of his *Ecclesiastical History*, p. 442. where he says, that when Dr. Grindal wrote from Frankfort to Ridley then in Prison, and acquainted him with Knox's Opposition to the *English Service*, the Bishop lamented Knox's litigious Humour (as we do now our Author's) and justified the *Liturgy* (as we do now against him.) And as that Blessed Martyr'd Prelate said of that *Disturber* of the Church's Peace, so say we to this new *Deserter* (the *Author of the Tinsel Reasons*) tho' he has made it his Business, and sharpened his Wit (as many *Knoxes* have before him) to find out what to say against our incomparable Liturgy: And tho' his weak Arguments (propos'd as *Magisterially* as if he were the *Dictator* and *Controuler* of the Church) have prevailed too far upon weak and unsettled Judgments, and drawn a Fry of young Schismaticks after him; yet I know, that neither *He*, nor any one

one else shall ever be able to disprove any thing thereof from the *Word* of God: Which indeed he does not attempt; but only from *Human*, and falsely pretended *Apostolical Traditions*, which not being contained in, nor warranted by, the *Written Word*, cannot be binding to the Church.

What has been delivered in Writing has been carefully preserv'd; we have it before our Eyes, and are sure of it: But what was delivered by Word of Mouth we have no Certainty of; and therefore the Belief, much less the Practice of those things, is not necessary and obliging.

The Learned and Good Mr. *Chillingworth* affirms, ' That whatsoever is besides the Scripture, and the plain irrefragable and indubitable Consequences of it, cannot be required of any to be believed as Matter of *Faith and Religion*, without most high and most Schismatical Presumption. I, for my Part, (says He) after a long, and (as I verily believe and hope) impartial Search of the *True Way to Eternal Happiness*, do profess plainly, that I can't find any Rest for the Soal of my Foot, but upon this Rock only. I see plainly with mine own Eyes, that there are *Popes* against *Popes*, *Councils* against *Councils*, some *Fathers* against *Others*, the same *Fathers* against Themselves, a Consent of *Fathers* of one Age against a Consent of *Fathers* of another Age: *Traditive Interpretations of Scripture* are pretended, but there are few or none to be found.

' No Tradition but only of Scripture can derive itself from the Foundation: None other but may be plainly prov'd, either to be brought in, in such an Age after *Christ*, or that in such an Age it was not in. In a Word, there is no sufficient Certainty but of Scripture only, for any considering Man to build upon. This therefore, and this only I have Reason to believe: This I will profess; According to this I will live; And for this, if there be Occasion, I

will, not only willingly, but gladly lose my Life. Thus that Learned and Worthy Divine, in his Religion of Protestantism a Safe way to Salvation. p. 290.

The very same do the *Ancient Fathers* themselves maintain: If the Judgment of Antiquity be requir'd in this Case, it were easy to fill a Volume. Take only a few.

We must give Credit to God and his Ordinances alone, and not to Human Traditions. Justin Martyr in Tryph.

We may not indulge our own Will, nor chuse that which others bring in at their own Pleasure, herein following the Examples of the Apostles of our Lord, who neither appointed any thing at their own Choice, but faithfully delivered to the World that which they had receiv'd of Christ. Tertul. Lib. Cont. Heref. And, Cap. 22. *Advers. Hermogenem* the same Father says, I adore the Fullness of Scripture. Let the Shop of Hermogenes shew that this thing is written, if it be not written, let Hermogenes fear the Woe pronounced against them that add to or take from Scripture; meaning, that the Scripture must be the Rule in all Questions, and that no Doctrine is to be taught as Necessary, that is not taught there, which, I'm sure, the things on which the new Schism is grounded, are not. The same Father also says, there needs no Curiosity after Christ, nor farther Inquiry after or beyond the Gospel; when we believe it, we desire to believe no more.

St. Jerom disputing against Helvidius says, *As we deny not those things which are written; so we refuse those things which are not written. We believe our Lord to be Born of a Virgin, because we read it: That Mary did marry after her Delivery, we believe not, because we read it not: Whatever you hear from the Holy Scriptures let that savour well unto you: Whatsoever is without them refuse, lest ye wander in a Cloud. Therefore (says He) we must follow neither the Error of our Parents, nor of our Ancestors, but the Authority of the Holy Scriptures, and the Commandment of God that teaches us.*

And

And therefore St. John Damascen going upon the same Principle, says, *We look for nothing beyond those Things which are deliver'd by the Law and the Prophets, the Apostles and the Evangelists.* Lib. 1. de Orthod. Fide Cap. 1.

St. Chrysostom calls the Scripture, *A most exquisite Rule and Canon, an exact Square and Balance to try all Things by.* Hom. 13. in 2. Ep. ad Corinth.

Greg. Nyssen says, the divinely inspir'd Scripture is that straight and inflexible Rule, by which we can judge of every Article of Faith. In *Orat. de ijs qui adeunt Hierosol.*

Athanasius in *Synopsi, the Anchors and Pillars of Faith.* St. Austin, *Divine Balances.* Lib. 2. de Bapt. cont. Donatum Cap. 6. The same Father says, *All Points which concern Faith and good Life, are found in the Things which are plainly set down in the Scripture.* Lib. 2. Cap. 9. De Doct. Christ. And, *whatsoever Thing it be that a Man learns out of Scripture, if it be hurtful, there it is condemn'd; if it be profitable, there it is found.* Id. Cap. 42.

Tertullian calls the Holy Writings the *Christian Digests*, (*Contra Marcion. Lib. 4. Cap. 3.*) alluding to the Civil Law, which is a Rule in Law Cases. And Cassian, Lib. 1. *Institut. Cap. 12, and 15.* By a like Allusion, the *Pandects*.

St. Cyril, Bishop of Jerusalem (*Catech. 4.*) thus delivers himself. *Concerning the Holy and Heavenly Mysteries of Faith, we must not deliver any Thing, tho' never so small, without the Holy Scripture; neither may we be led away with Probabilities and Shew of Words; neither yet believe me barely saying these Things unto you, unless you also believe the Demonstration thereof from the Scripture; for the Security of our Faith arises from the Demonstrations of the Holy Scripture.*

In the Scriptures, fully there is whatsoever is look'd for unto Salvation. Hom. 41. Op. Imperfect. in Matt.

To bring in any Thing that is a Stranger to Scripture, Theodoret calls it an *Extinguishing of the Spirit,*

rit. in Levit. 4. 9. Again, By the Holy Scripture alone am I perswaded. I am not so bold as to affirm any Thing which the Scripture passeth in Silence. Again, says he, It is an ill and senseless Thing, to seek those Things that are pass'd in Silence. We ought not to seek those Things that are past in Silence, but rest in the Things that are written.

To the same Purpose is that of *Anastasius of Antioch*; It is manifest, that those Things are not to be enquir'd into, which the Scripture has passed over in Silence; for the Holy Spirit has dispens'd and administered to us, all Things which conduce to our Profit. Lib. 8. *Anagogicæ Contempl. in Hexameron.*

Believe the Things that are written, the Things that are not written, neither think upon, nor enquire after, was a remarkable Sentence deliver'd by *Eusebius Pamph.* in the Name of 318 Bishops, in the First general Council of Nice. Agreeable is that Speech the Emperor *Constantine* made to the Bishops there assembled, wherein we have this memorable Saying; We have the Teaching of the Holy Ghost written. For the Evangelical, and the Apostolick Books, and the Decrees of the old Prophets, do evidently teach us the Things that be needful to be known concerning God. Therefore, laying aside all Contention, let us out of the divine inspir'd Scriptures, take the Resolution of those Things we seek for. *Theod. Hist. Lib. 1. Cap. 7. P. 284.*

And accordingly *St. Athanasius* affirms, That the Catholicks will neither speak, nor endure to have any Thing in Religion that is a Stranger to Scripture, it being an evil Heart of Immodesty to speak those Things which are not written. He holds it not only officious Curiosity, but Madness, to speak of Articles of Religion without Scripture. *Athan. de Incarn. Christi P. 621, 622.*

Let every Thing that has been spoken after the Apostles Times be cut off; let it not carry any Authority with it, how holy or eloquent soever the Author may be. *Jerom in Ps. 86.* We

We hearken to none but Christ, says St. Cyprian; neither are we to consider what any Man before us thought fit to be done; but what he who is before all them (Christ) did, and his Apostles (who were not only the Primitive, but the Preprimitive Church) did.

St. Cyprian indeed speaks for Tradition; not meaning (as one rightly observes) the *Modus Tradendi*, but the *Doctrina Tradita*; for it is such a Tradition as is in the Scripture; the Doctrine delivered First by Word of Mouth, and then consign'd in Scripture. And if we attend carefully to the Fathers, we shall find they often, very often by Tradition, mean only the inspir'd Writings; for the original Word signifies something deliver'd without determining the Manner of the Delivery.

And this is clear as to St. Cyprian, from what he says in his 77th Epistle, against Stephen, Bishop of Rome, who pleaded Custom and Tradition, to whom Cyprian replies, *Whence is that Tradition? Doth it descend from the Lord's Authority, or from the Commands and Epistles of the Apostles? For those Things are to be done which are there written.*

If it be commanded in the Gospels or Epistles, or Acts of the Apostles, then let this holy Tradition be observ'd. Plainly meaning that which is clearly deriv'd from Scripture, as its Fountain. And therefore, to correct the Errors of Tradition, he says, *As when Channels are diverted to a wrong Course, we must have Recourse to the Fountain: So we must in all pretended Traditions of the Church, run up to the Scripture as the Fountain's Head.*

This was the Doctrine and Counsel of St. Cyprian, which St. Austin commends as the best Way. *Lib. 4. de Bapt. cont. Donatist. Cap. 3.* And so did the religious Emperor Constantine (as above) advise the Nicene Fathers, who both approve and follow his Advice, and with the ancient Church, did maintain unanimously the compleat Sufficiency of the Holy Scrip-

Scriptures, as containing all that is *necessary* to be believ'd, all *Articles* of Faith.

This, you see, is deliver'd by a full Consent of all these that I have named, and many other Fathers, and no one Father denies it. From which so great a Consent, they who will be carry'd off by the weak conjectural Arguments, and rhetorical Flourishes of our *new Dissenter*, do well deserve to live upon Air and 'Fancy, and to chew upon Delusion.

Now Sir, that you may not be impos'd upon by the frequent Quotations of the *Fathers* for *Tradition*, know that in their Way and Manner of speaking, they call the inspired Writings, the Gospel it self, and the whole Religion of Christ a Tradition. Thus *Eusebius* says, *Ecc. Hist. Lib. 3. C. 10.* The Five Books of *Moses* contain the Tradition of the Creation of Man. *Edit. Steph.* And the Faith of two sundry Natures in Christ, is call'd, *A Lively Tradition of the Apostles*, in the Council of *Constantinople*. So the Faith of the Holy Trinity is call'd a Tradition, in the same Council. So the *Articles of Faith*, are, by *Tertullian*, call'd an *Old Tradition*. So *St. Basil* call'd it a Tradition, believe in the Father, Son, and Holy Ghost. And in this Sense, *St. Paul* call'd the *Apostolical Doctrine* a Tradition. *2. Thess. 2. 15.* Nay *St. Luke 1. 2.* in Effect, calls the Gospels of *St. Matthew*, and *St. Mark*, a Tradition, when he says as they deliver'd them unto us : The Original of the Word Tradition being borrow'd from that which we translate, deliver'd.

Could Men but keep close to the *Scripture*, they would not be so shamefully put upon and deceiv'd by Traditions ; which yet it is but too evident, the most Eminent among the *Fathers* unhappily were, who liv'd not long after the *Apostles* Days. For those inspired Writings comprehend all that we need to know, believe, or do ; to which nothing need, nothing

thing ought to be added, as necessary to Salvation, according to the peremptory Resolution of St. Austin, in his 3d. Book against Petilian's Letters, Cap. 6. Whether it be about Christ, or about his Church; or about any Thing whatsoever that belongs to Faith, or to good Living: If any of us; I will not say, but if any Angel (for ^{he} St. Paul added) shall say any Thing of Christ, or of his Church, or of any other Thing pertaining to Faith and our Life, except what we have received from the Scriptures of the Law and the Gospels, let him be accurs'd.

By which Words (as a great Man Notes) he does not only reprove them that introduc'd into Faith and Manners such Things as were against Scripture; but such as were besides it; and whatsoever was not in it, is plain by an established Doctrine of his, affirming, that all Things that appertain to Life and Doctrine, are found in, and plainly set down in the Scriptures.

And if this be true (which St. Austin, and other Fathers, do dogmatically and peremptorily assert) then whosoever adds to this any Thing of Necessity to be believ'd and practis'd, tho' not contrary to the Scriptures; yet, if it be not in them (as most certain it is, that what Mr. Collier so hotly contends for is not) he ought to be an Anathema, because of his own he adds Prayer for the Dead, as ESSENTIALLY NECESSARY, while God, who only could do it, has not made it so.

To this of St. Austin, let me add that notable Sentence of St. Basil the Great. It is a manifest Apostasy from the Faith, and may be justly charged with Pride, either to reject any Thing that is written, or to bring in, over and above, any Thing that is not written. Hom. de Vera fide.

The same St. Basil, to the Question, Whether new Converts are to be accustomed to the Scriptures, answers, It is right, and it is necessary, that those Things which appertain to Use, every one should

learn from the Scriptures, both for the replenishing their Minds with Piety, as also, that they may not be accustomed to human Traditions. In Regul. brev. Reg. 95.

By which Words, he not only, declares, that by the Scriptures our Minds are fill'd with Piety; but that human Traditions (by which he means every Thing that is not contain'd in Scripture) are not to be receiv'd, but ought to be, and are best of all banish'd from our Minds, by entertaining of Scripture. *Bishop Taylor's Dissuasive, Part 12. P. 86.* And in his *Duct. Dubit. Lib. 2. P. 479.* he says, It is observable, that that Father calls all Traditions human which are not in Scripture: For if there were any Divine Traditions which are not in Scripture, he should have advis'd the Learning of them besides Scripture, for the avoiding of Traditions which are not Divine. But the Scripture being sufficient for all, whatsoever is besides it, is human, and ought to be rejected. *Vid. Bas. Tom. 2. P. 257.*

Theophilus Alexandrinus, says plainly, It is the Instinct of the Devil, the Part of a Devilish Spirit to follow the Inventions of Mens Minds, or to think any Thing to be Divine, without the Authority of the Holy Scriptures, which is the perfect Rule of our Faith, even of all that we ought to do, in order to our Salvation, and which we must so firmly believe, that besides them, it is not lawful for us to hear either Man or Angel. *Epist. Pasch. 2.* No Device or Wit, no Argument or Invention of Man, no Traditions, no Sophisms of Human Minds, are to be admitted into Religion; nothing but Scripture: Whatsoever is not written there, is of no Necessity in order to Salvation. *Theophilus* (you see) calls it Devilish, and merely Diabolical to introduce any Thing as essentially Necessary, without the Authority of Scripture: That is the Rule and Ground of all our Faith: And whatsoever is not there (as Prayer for the Dead, we are

are sure is not) ought to be rejected from being a necessary Duty.

And indeed, it cannot be imagin'd, how the Scripture should be a *Canon*, or Rule to Christians (which by the Testimonies of the ancient *Fathers* it is confirm'd to be) if it were so imperfect, that it did not contain the Measures of *Faith* and *Manners*. A *Canon*, or Rule, is by *Varinus* defin'd to be, *An unerring infallible Measure, which neither admits Addition or Diminution*. So that whatsoever is not warranted by, or agreeable to that *Standard* and *Measure*, is to be rejected as no Point of our *Faith*. For if any Thing be put to it, or taken from it, it ceaseth to be a *Canon*. And therefore, the Scriptures are not the Christians *Canon*, they are not *Canonical*, if they need to be supply'd by *Traditions*. So that the very Title which the Catholick Church gives, and always has given to the Holy Scriptures, which is *Kanôn* the Rule of Christians for their whole Religion, does sufficiently determine this Matter; the very Word it self is enough. For a *Canon* it can't be, if any Thing be put to it, or taken from it, said St. *Basil* (*Lib. 1. cont. Eunom.*) and St. *Chrysostom* (*Hom. 12. in 2 Philip.*) as well as *Varinus*. In short,

Nothing is Matter of Duty, and of *Necessity* to Salvation, but what is written in the *Holy Bible*. Whosoever therefore, shall broach any Doctrine, as of *absolute Necessity* to be believ'd, which is contrary unto, or but *besides* the Scripture, whether he be an *Apostle* or an *Angel*, there is an *Anathema* pronounced against him. In *Gal. 1. 8, 9.* which Scripture is expounded by St. *Basil*, St. *Chrysostom*, and St. *Austin*, of the *Written Word*, which is the Rule by which all that are within the Church are to be judg'd at the last Day, *Rom. 2. 16.* And therefore must be the Rule according to which we must govern our Belief and Practice. Nor can there be a more noble and infallible Rule, than the Scrip-

tures of the *Living God*, which (in 2 Pet. 1. 19.) are said to be *more sure than a Voice from Heaven* ; to which, whosoever shall add any *unwritten Traditions*, as *essentially Necessary* to be observ'd, instead of a Blessing, shall bring a Curse upon himself.

Whatsoever is not written in the Sacred Scriptures, is left to our Liberty, and we are to use it as all indifferent Things are to be us'd, with Liberty, and with Charity.

And therefore, as concerning such Things, if there be any *Tradition* (as, of *Praying for the Dead*, or *Mixing the Eucharistical Cup*) it Matters not ; they are no Part of our Religion ; because we find nothing of them either in the *Old* or *New Testament*, which divine Books, are only to be relied upon in Matters of Religion, against all Pretences of *Traditions* besides them ; there being no *Tradition* of any *Doctrine of Faith*, or *Rule of Life*, but what is in Scripture. And therefore, *Whatsoever, to make up the Doctrine of Man's Salvation, is added, as in Supply of the Scripture's Sufficiency, we reject it*, says our judicious *Hooker*. *Eccles. Polity. Lib. 2. P. 221.*

And here it may not be impertinent to insert what the Reverend Dr. *Ingelo*, in his excellent Sermon before the University of *Cambridge*, said of the *Perfection of the Holy Scripture*.

After God had spoken by *several Parcels*, and also *diverse Manners* by the *Prophets*, at last, he sent his Son to perfect the Book, to write it full, and seal it up. And this is so well done, that whosoever shall add any Thing, instead of mending the Work, and doing the World a Courtesy, he shall bring a Curse upon himself ; for *Christ* has made it a perfect *Canon*. Now that appears thus. God has declared *Christ* to be our *Prophet*, commanded us to *hear him*, told him *all his Mind* concerning us, laid up in him *all the Treasures of Divine Wisdom* (Col. 1. 19.) He told his Disciples

all that he heard of his Father (John 8. 15.) He bid them go and Preach it (Matt. 28.) and promised Salvation to all that should believe it (Mark 6. 15, 16.) St. Paul (Aët. 20. 25.) professes, that he had declared the whole Counsel of God in his preaching; and (Gal. 1. 8.) pronounc'd a Curse upon any Angel that should bring another Gospel. The Evangelist Luke wrote all that Christ taught till his Ascension (Aët. 1. 1, 2.) And St. John added as much concerning the Miracles of Christ, as was enough for a Motive to Faith. From all which we argue :

Christ, was in the Bosom of the Father, and knew all; he came from thence, and told all; his Scholars at his Command, preach'd, and, for the Benefit of future Times, wrote all. We acknowledge they did, received their Books, and are satisfy'd: Only the Papists, and some other Hereticks, that they might have the Honour and Profit to make the Supply, say, They did not. But who will believe them? when Christ says, Go and preach all that I have taught you, and promised Salvation to those that believe That, and no more. They'll make pretty Work, that after all this, appoint other Necessaries to be believ'd; that is, such Necessaries to Salvation, as one may be saved, and not believe them.

Christ has told us all that is necessary to be believ'd, which he has done, because it is contain'd in the Scriptures: For all the Scriptures which were written before Christ, and after Christ, were written by one and the same Spirit, even his Spirit: And therefore it is most certain, God will never call Christians to Account for any Thing not notified in the Scriptures.

What we learn out of those divine Books, we know from whom it comes, and are sure we are taught by God, when we read them; but can't be assured of any other Tradition which is not contain'd therein.

And

And therefore we ought to suspect those, who would draw us from this sure *Hold*, and stick to those *Guides*, who bid us stick to *This*, and prove all Things by it. For 'tis evident they have no Mind to deceive us; for they do in Effect bid us believe God, and follow his Directions, and rely upon his Authority, who cannot mislead us, nor will suffer us to be misled, if we do not wander after uncertain Traditions, but continue in the Things we have learned out of the Holy Scriptures. For, In these (says *Rupertus Tuitiensis*, Comment. in Lib. Regum Lib. 3. C. 1.) *Whatsoever is of the Word of God, whatsoever ought to be known and practised of the Incarnation, of the true Divinity and Humanity of the Son of God, is so contain'd in the two Testaments, that besides these, there is nothing ought to be declared or believed; the whole celestial Oracle is comprehended in these, which we ought firmly to know; that besides these, it is not lawful to hear either Man or Angel.*

And therefore, when St. *Austin* was urg'd with the Authority of St. *Cyprian* in a Letter of his, he replies, *I am not oblig'd by the Authority of this Epistle, because I take not Cyprian's Letters to be Canonical, but consider them by those that are Canonical: And whatsoever I find in his, that agrees with the Authority of the Holy Scriptures, I receive it with his Praise; but that which agrees not, by his good Leave I refuse it.* Contra Cresconium, L. 2. C. 32.

By these Testimonies, Sir, and many others, which might be alledged of the *Learned, Orthodox, and Ancient Fathers*, we are abundantly confirm'd in the Rule and Principle, upon which the whole Protestant and Christian Religion is establish'd:

Agreeable to which, our Church in her *Sixth Article*, affirms, *That whatsoever is not read therein, (the Scripture) is not to be required of any Man, that it should be believ'd as an Article of Faith, or be thought necessary, or required to Salvation.*

Now if the Belief and Practice of *Praying for the Dead*, of *Mixing Water with the Sacramental Wine*, be so necessary to Salvation, as our new Lights say they are (inasmuch, that they separate from us upon that Account) then they must say,

That either the Scriptures do not contain all Things necessary to Salvation, and so run contrary to all the *Fathers* of the *Catholick Church*, and to all *Antiquity*;

Or, they are bound to shew where these Things (which with such a pertinacious Confidence they do assert, and for our not using them, have deserted us) are contain'd in Scripture. For this Reason, the Church of *England* owns the Sufficiency of the Scripture to Salvation, and rejects whatsoever without any Proof from Scripture is taught as necessary thereto. And this we think Reason enough to reject *Praying for the Dead*, the *Mixture*, &c. because we are sure they are not contain'd in Scripture, which contains all Things necessary to Salvation.

This is the Doctrine of the Church of *England*, which Mr. *Collier* has lately deserted, to which, when he was Ordain'd a Priest, he did subscribe; as all others, who are admitted into that Sacred Office do. Unto which, if we keep our selves, we shall not be tossed to and fro uncertainly, with the Blasts of the vain Doctrine, either of the *Ancient*, or of our *spick and span new-Schismaticks*, which have no Countenance from the Holy Scripture; and therefore are not to be received. And as we ought to refuse that which contradicts any Part of these inspired Books, so we ought not to think it necessary to retain any Thing which they do not teach us, as needful to Salvation. For, whosoever teacheth any Thing to be ABSOLUTELY NECESSARY, which God has not requir'd in his Word, he teacheth for Doctrine the Commandments of Men, and so plays the Pharisee's Part, in burthning the Consciences of God's People with the superstitious Rancies of his own Brain, lays our great

great Casuist Dr. Sanderson, in his Sermon on *Matt.* 15. 9. *Ad Clerum.*

And this the Learned Dr. Stillingfleet observes was the Way God himself made Choice of, to teach us by *Scripture*, even where the Reason for *Tradition* was much stronger than ever it was since. I mean (says he) as to the *Ten Commandments*, which were short and plain, and easy to be remembered, and very agreeable to the Sense and Interest of Mankind: Yet the wise God, who perfectly understood the Nature of Man, would not leave the *Ten Commandments* to an *Oral Tradition*, but delivered to Moses the *Tables of Stone*, written with the *Finger of God*, and on them he wrote the *Ten Commandments*.

He observes farther, that when *Religion* was corrupted among the Jews, the only Way of restoring it, was by a *written Book of the Law*, as we see in the Case of *Josiah's Reformation*, which was made by the *Book of the Law*, that was found in the *House of the Lord* (2 Kings 22. 8.) And this was that (which he also observes) which our Saviour appealed to in all his Disputes, *Search the Scriptures*, says he to the Jews (Joh. 5. 39.) not run to your *Traditions*; for those were then very corrupt, especially about the *Messias*, as that he should be a *Temporal Prince*, which was then a dangerous and fundamental Mistake; tho' a *Tradition* they were so obstinately tenacious of, that it prov'd their fatal Ruine. And our Saviour severely checks the *Pharisees*, for regarding their own *Traditions* more than the *Written Law* (*Matt.* 15.) And yet they pretended an *Oral Tradition* down from *Moses*, as the Jews do to this Day; and none more grossly deceived than they. Thus that learned Man, with whom the fore-quoted Reverend Dr. Faulkner agrees, who says:

When the World err'd by vain *Traditions*, God himself wrote the *Ten Commandments*, and gave the *Law* of *Moses* and the *Prophets*, to guide the *Israelites*. And *Pharisaism* that great *Heresy*, was maintained by *Tradition*:
Christ

Christ and his Apostles referred to the Scriptures of the Old Testament, and gave forth the Scriptures of the New Testament. Two Treatis. &c. P. 388.

And one would think, that our Saviour's Practice in this Case should influence all who pretend to be his Disciples : And he always argued, not from *Tradition*, but from the *Scripture*.

Thus he us'd the *written Word* against the Devil, and the incredulous Jews (and if any be affected by the Comparison, let them apply it) not quoting the unnecessary and uncertain *Traditions* remaining with them, but the *written Word* : *It is written, Man shall not live by Bread alone* (*Matt. 4. 4.*) And (*v. 7.*) *It is written again.* And the third Time (*v. 10.*) *It is written, Thou shalt Worship the Lord thy God.* And so (*Joh. 8. 17.*) and many other Places, *It is written in the Law.* In all his Disputes against his Jewish Adversaries, he draws no Argument from any of their *Traditions*, but from the *written Word of God* only. And as *Christ* himself, so his *Apostles* after him, did appeal and refer their Hearers to that which had been *written* in the Books of *Moses*, in the *Psalms*, and in the *Prophets*.

From all which the Consequence is, that nothing ought to be received in Religion under the Form of necessary Belief or Service, except it be either taught or commanded of *God*, and not of *Men* only.

And then sure, if by this Rule you examine *Prayer for the Dead*, or the *Mixture*, whatever specious Appearance may be made for them, or however practised by the *Fathers*, there is no Necessity of using them, because they are neither asserted nor commanded in the *Book of God*. Since the *Word of the Lord* has not *Authorized* them, we are under no Obligation to receive, but rather to refuse them; their very Lawfulness being yet unprov'd.

For teaching such Things for Doctrines, is plainly (as was said before) what our Saviour condemns the *Pharisees* for, *Matt. 15.* For whosoever shall

endeavour to impose upon the Judgments of Men in Points of *Faith*, any Thing to be believ'd as a Part of God's holy *Truth*, or shall endeavour to impose upon the Consciences of Men, in Points of *Manners* any Thing to be observ'd, as a Part of God's Will, which can't be sufficiently evidenc'd to be such, by *express Testimony* of the written Word of God, or by clear, natural, and necessary *Deduction* therefrom, according to the Sense of true Logical Discourse, is guilty of that *Superstition* our Saviour condemns in the *Pharisees*, of teaching for *Doctrines*, the *Commandments of Men*, says the great Bishop *Sanderson*, in that fore-quoted Sermon *Ad Clerum*, which (says he there, § 7.) 'is a Fault of a large Comprehension. 'It takes in all Additions whatsoever that are 'made in that absolute and all-sufficient *Rule of Faith and Manners*, which God has left unto his Church, 'in his written Word, in what kind soever they are; for 'what End soever they may be done: If they have not 'a sufficient Foundation in the *Sacred Text*, yet 'shall be offer'd to be press'd upon our Judgments or 'Consciences in the Name of God, and as his Word; 'they are to be held as *Chaff*, fitter to be scatter'd 'before the Wind, or cast out to the Dunghil, 'than to be hoarded up in the Garners among the 'Wheat; (Alas! what is the *Chaff* to the *Wheat*?) 'or as *Hay*, *Wood*, or *Stubble*, meeter to become 'Fuel for the Oven, or the *Hearth*, than to be 'coffer'd up among *Gold* and *Silver*, and precious 'Stones. And he that brings any such *Doctrine* with 'him, let his *Piety* and *Parts* be otherwise what they can 'be, or even in both, match not only the *Apostles* of 'Christ, but the blessed *Angels* in Heaven, yet should 'we rather desie him as a *Traytor*, for setting God's 'Stamp upon his own *Bullion*, than receive him as his 'Faithful *Ambassador*, and salute him with an *Anathema*, sooner than bid him *God Speed*. Thus that learned *Casuiſt*. And as for the Sayings of the *Ancients*, they are so well known to this Purpose, that
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it would be vain to cite any more of them, than are here set down. I shall therefore proceed to what that learned Champion of the Church of England, the Reverend Dr. Heylin says as to this Matter; and that is in these Words.

“ Tradition has been always found to be so untrusty in the Conveyance of God’s Will and Pleasure to the Ears of the People, that in a small Tract of Time, the Law of God became obliterated in the Hearts of Men, the righteous Seed degenerating after Carnal Lust (*Gen. 6. 2.*) and Abraham himself serving other Gods (*Jos. 24. 2.*) for want of a more certain Rule to direct his Actions. Therefore it pleased God first to commit his Law to Writing, the Two Tables only, and afterwards to inspire many Holy Men with the Spirit of Wisdom, Power, and Knowledge, to serve as Commentators on that Sacred Text, whose Prophecies, Reproofs, and Admonitions, being put into their Mouths by the Holy Ghost, were by the Directions of the same Spirit put into Writing. — The Apostles preached the Gospel first to others, as Christ did to them, by Word of Mouth, that being the more speedy Way to promote the Work: But being they could not live to the End of the World, and that the purest Waters will corrupt at last, by passing through muddy or polluted Channels, they by the Will of God, left to us the Gospel in Writing, to serve in all succeeding Times, for the Rule of Faith. Dr. Heylin’s *Theologia Veterum*. P. 389, 390. That the reveal’d Will of God, the Law of Christ, was not written in his Life-Time, but preached only by Word of Mouth, is plain and reasonable, (says a learned Prelate) because all was not then finish’d; and the Salvation of Men was not perfected, till the Resurrection, Ascension, and the Descent of the Holy Ghost; nor was it done presently. But then it is to be observ’d, that there was a Spirit of infallible Record, put into the

' the *Apostles*, sufficient for its Publication and Con-
 ' tinuance. But before the Death of the *Apostles*,
 ' that is, before this Spirit of Infallibility was to
 ' depart, all was written that was intended, because
 ' nothing else could infallibly convey the Doctrine :
 ' All therefore that was *necessary*, was thought fit
 ' to be written ; and for no other Reason could
 ' the *Evangelists* and the *Apostles* write so many Books.
 Bishop Taylor's *Dissuasive*, Part 2. P. 69. 70. where
 he observes farther, that many Things which are not
 absolutely necessary to Salvation, are set down ;
 and therefore to omit any Thing that is *necessary*,
 must needs be an unreasonable and unprofitable
 Way of Writing, with which to Charge the inspir'd
 Writers, is to Blaspheme the *Holy Ghost*.

Not only the Disciples of *Christ*, but his and
 their Enemies did believe, that the Scriptures con-
 tain'd every Thing that was *necessary* to Salvation :
 Else, why did their Persecutors, intending to de-
 stroy Christianity, think, and hope to prevail, by
 causing the *Bible* to be burnt, which had been a
 foolish and unlikely Design, if they had not believ'd
 that *Book* to be the sole Repository of their whole
 Religion ? And why were the Christians so tenaci-
 ous of that most Sacred Book, that they chose ra-
 ther to deliver up themselves than their *Bibles*, to
 be burnt, esteeming them dearer to them than their
 Estates and Lives ; and look'd upon those that did
 part with them, as Renouncers of Christianity,
 whom they call'd *Traditores* : And why all this (I
 say) if they had not taken this divine Book as the
Ark, which kept the Records of the whole Chri-
 stian Law, as the sole Rule of their Faith, and Re-
 pository of the divine Will ? *Confessors* and *Mar-*
tirs, the *Christians* of old were, for this great Article
 of our Religion.

But alas ! that there should Men arise among our
 selves, that are as zealous for *Traditions* as either
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the *Jews* of old, or the *Papists* of later Years were, and still are, and contend for them as Things *essential* to Religion; the same Zeal they have for their pretended *Traditions*, as those had for theirs; the same Diligence and indefatigable Industry, to make *Proselytes*, and seduce Men from the Church of *England* into their Schismatical Conventicles; so making their blind Zeal, which is their *own Sin*, prove their Neighbours Ruine.

That the Scriptures do need a Suppletory, if they are not perfect and sufficient to Salvation of themselves, is the great Fundamental of the *Romish* Religion: And our new Converts say something so like it, as requires an attentive Eye to find out the Difference. All that the former contend for is wholly founded on unwritten Traditions, and what an Inundation of Evils has entered upon this false Principle, is too well known, and to which nothing but the Belief of the Scripture's Sufficiency can put a Stop.

Indeed our *Author of the Reasons*, &c. tho' his true Bottom, long before he comes up to the Fountain Head, be nothing else but *unwritten Tradition*, yet he does sometimes pretend Scripture: But, God knows, very wretchedly and absurdly.

It is urg'd, that St. *Paul* charg'd the *Thessalonians* to stand fast, and hold the Traditions which they had been taught, whether by Word, or our *Epistle* (2 *Thef.* 2.) From whence it is inferred, that there are other Traditions to be had, that were not written. Here let me observe to you how these Men, where ever they find Mention of Traditions in Scripture, they draw it to *unwritten Traditions*: But this very Place discovers their Mistake; for the *Apostle* speaks of Traditions by *Epistle*, as well as by Word; then sure there are written Traditions. There is nothing here that can be objected, but that he mentions Traditions, not only by *Epistle*, but also by Word. From this indeed it follows, that there are two
 Ways

Ways of delivering the Sacred Truth, the one by Writing, the other by Word of Mouth, and that the Doctrines of Faith are to be held fast, which were delivered to the Church of *Thessalonica*, both by *Word and Writing*. It holds out these two different Ways, by which divine Truths were convey'd to them by the Apostles: But it can't be concluded from this Scripture, that any Articles of Faith were delivered by Word to the Church of *Thessalonica*, which were not contain'd in the *Epistles* written to them. If St. Paul did not preach one thing and write another (as certainly he did not) then all that can be made of this Text, will amount only to this, Hold fast the self-same Substance of Religion and Doctrine that I have taught you, either by Word or Writing; that is, *either Preaching to you in Person, when present; or instructing you by my Epistle when at a Distance.*

Thus Nicephorus understands it, telling us, *That those Things which St. Paul had plainly taught by Preaching, when present, the same Things, being absent, he was desirous to recal to their Memories, by a compendious Recapitulation in Writing.* Niceph. L. 2. P. 45.

And if thus we understand this Place, it will do our late Brethren no Service for their Traditions, which are besides the written Word. But it is said, St. Chrysostom (2 Thes. 2. 15. Hom. 4.) understands this Place otherwise, where he says, *They (the APOSTLES) have not delivered all in their Epistles, but many Things also without Writing, which are likewise to be believ'd.* True indeed, if we knew what they were. But all Things which ought to be believ'd when known, are not necessary, nor possible to be believ'd before they are known. Those many other Things which Jesus did, and were never written, of which St. John speaks (Cap. 21.) would all be worthy of Belief, and ought to be believ'd, if they were known; but not being known, they are not necessary to be believ'd;

liev'd; nor are we obliged to believe any one who tells us *Prayer for the Dead*, the *Mixture*, or This or That was one of them, the *Scripture* being silent therein.

Ay but *St. Chrysostom* adds (say our *Traditionaries*) *Let us therefore esteem the Tradition of the Church worthy of Credit. 'Tis a Tradition; enquire no farther.* True, when it is made plainly to appear so, we will seek no farther. But then it must be a *Tradition* of the Church in all Ages, and such a Tradition as brings us up both to the Times and the Persons of the *Apostles*, or our *Saviour* himself (as practis'd and recommended by them) and so is confirmed by all those Miracles and other Arguments, whereby they convinced others their Doctrine was true.

But let *St. Chrysostom* explain his own Meaning, which he doth in the same *Homily*, out of which these Words are taken, where he says (as quoted before) *All those Things which are in the Holy Scriptures, are right and clear, all that which is necessary, is therein plain and manifest.* And if so, then 'tis also manifest, that those *Traditions* which are not in the *Scripture* (as those our new Separatists contend for are not) are unnecessary Things. The *Traditions* therefore, which *St. Chrysostom* here speaks of, are such as are either contain'd in, or may be warranted by the written Word: And if so, then he will stand out *Author of the Reasons* in little stead.

But granting that some *Articles of Faith* had been delivered to them by Word of Mouth, which were not contain'd in these two *Epistles* to the Church of *Thessalonica*, yet nothing could be inferr'd to his Purpose, except he could prove that they were not to be found in any other *Scripture*.

But that this Text is of no Force a late Rev. Divine (*Dr. Stillingfleet*) does clearly evince, in the fore-cited Sermon of his.

• This

‘ This being one of the first *Epistles* St. Paul did write, and soon after the former, which was some Time before St. Luke’s Gospel, which was first received in the Churches of Greece, planted by St. Paul. Therefore all the proper Doctrine of Christ himself, and all that relates to his Life and Actions, were then but *Traditions* amongst them. And therefore St. Paul had great Reason then, at that Time, to require them to stand fast, and hold the *Traditions* they had been taught; that is the Doctrine of Christ which they had receiv’d in that Manner. And unto them, whom the *Apostles* with their own Mouths did preach, their Words were of equal Authority with their *Writings*. But to us, to whom they never spake, their *Writings* only are *Authentic*, and not their Words, because we know not what they spake, more then they did write.

But I shall say no more of this; because to attempt to prove by Scripture, that there are any *Traditions* not written in Scripture, is (as Bishop Taylor observes) a mere trifling Folly; since there might be a Necessity of keeping *Traditions* before all that which is necessary was set down in Writing. So that all the Pretensions taken from the Scripture, in behalf of *Traditions*, are absolutely to no Purpose, unless it were said, *There are some Things which we now preach to you which shall never be written; keep them.* But the Naming of [*Traditions*] in some Books of Scripture, and the recommending them in others, is no Argument to us to enquire after ’em, or to rely upon them; unless that which was deliver’d by Sermon was never to be deliver’d by Writing, and that we knew it as certainly as that which is. *Duct. Dub. Book the 2d. Cap. 3. P. 493.* Where he says also, that it is in the Matter of *Traditions* as in the Epistle of St. Paul to Laodicea. If this or those were extant, and sufficiently transmitted and consign’d to us, they would make

make up the *Canon* as well as those we have : But there is no such Thing as the *Laodicean* Epistle ; and there is no such Thing as the *Tradition* of Doctrines of Faith not contained in Scriptures. [Here the Bishop mistook the Epistle to *Laodicea*, instead of the Epistle written from *Laodicea* ; which is the first to *Timothy*, or that to the *Ephesians*.] Let the Gentleman that produces this Scripture for *Traditions*, give us an Account, what those *Traditions* are which were delivered to the *Thessalonians*, which are not to be found either in these *Epistles*, or in any other Scripture, which if he cannot, as none yet have been able to do, then let him learn to acknowledge that this Scripture makes nothing for him. I will only remember him, that even *Bellarmino* himself confesses (*Lib. 1. de Verbo Dei Cap. 11.*) that the *Apostles* committed to Writing whatsoever was necessary ; either when it must be acknowledged these *Traditions* are not necessary (those our late Brethren so insist upon) or else, even according to *Bellarmino*, they must be delivered in the written Word, and come from *Christ* or his *Apostles* ; but there is nothing of this Matter in the *Sacred Writings*. Let me ask them, Did *Christ* and his *Apostles* know Prayers for the Dead to be essentially Necessary to be practis'd, or no ? If they knew it not to be so, then either they taught what they knew not, which were very strange, or else they taught it not : And if not, from whom did you learn it ? But if *Christ* and his *Apostles* knew the absolute Necessity of Praying for the Dead, &c. (for Disuse of which in our Church you have deserted her) then either they concealed, or they declared it.

To say they concealed any necessary Part of our Duty, any Part of the Gospel of Necessity to be believ'd and practis'd, is to charge them with greater Sacrilege, than that which cost *Ananias* and *Sapphira* their Lives. It is to charge those glorious Stewards and Dispensers of the Mysteries of *Christ*,
 with

with Want of the great Virtue required in a *Sermon*, which is *Fidelity*. It is to charge them with the highest Presumption for denouncing *Anathema*, even to *Angels*, in Case they should teach any other Doctrine, than what they had received from them, which sure could not merit an *Anathema*, if they left any necessary Part of the Gospel untaught. It is, in a Word, in plain Terms, to give them the Lye, seeing they profess plainly, and frequently, that they declared the whole Counsel of God, and taught *Christians* the whole Doctrine of *Christ*. If they did know and declare it, then it is to be found in the Scripture; but nothing of it is to be seen there; not only not expressly set down, but not by any firm Consequence deducible from it, which is the perfect Rule of Faith; and being so, it must follow, that no necessary Doctrine is unwritten, and that there can be nothing of Necessity to be believ'd to Salvation, but what is contain'd in *Holy Writ*.

Ay, but was it not the Discipline of God's own House for Two Thousand Years, to feed his Eldest Sons with Traditions only?

This is a great Argument with the *Traditionists*. Why (say they) since the Church was without Scriptures for a matter of Two Thousand Years, and many went to Heaven, when there was (before *Moses*) no Scripture at all; and the *Christian Church* was best and purest, before the *New Testament* was written at all; what Reason is there then, that we should ground our selves upon the written Word? This was pleaded in the Council of *Trent*, to juggle out the Scriptures, and introduce *Tradition* in their Place.

'Tis true, before *Moses*, the Lord did indeed teach by Tradition, without Scripture, when the Age of Man was reckoned many Centuries of Years, delivering his Mind by Dreams and Visions, with such like immediate Revelations, unto faithful Witnesses, who might instruct others of their present Generation

tion therein, and transmit the Knowledge of the same to After-Ages. For so long did they live, that three holy Men were able from the Death of *Adam* to preserve the Purity of Religion, by certain Tradition, till within a few Years of the *Israelites* going down into *Egypt*. For *Methuselah* lived about 243 Years with *Adam*, and from him might receive the Will of *God* reveal'd to him. *Sem* lived almost an 100 Years with *Methuselah*; and *Sem* was alive to the 50th Year of *Isaac's* Age, who died but a few Years before *Israel's* going into *Egypt*. Thus long did *God* forbear to commit his Will in Writing; because passing thro' so few, and those trusty Hands, it might safely be preserv'd; nor indeed was the written Word then so necessary as it is now. The Church, in those Days, was in Families; after, it became to be One Nation, now over all Nations. The Patriarchs then had immediate Revelations of the Spirit which we have not. They, and the Church under Them, had a certain and infallible Rule to walk by, which was to them as the Scriptures are to us: Their Rule was the Word of *God* but not written: Ours is the same Word of *God*, but written. It is enough, that the Law has now tied us to the Word of *God* written: Yet the diverse Restitutions, and Reformations of *God's* true Worship, argue, that those Times were not so generally Fortunate for Religion. But suppose, that in one or two Families, when Men were the fewest, and their Hearts the purest, and their Lives the longest, Religion were so retain'd; yet was it not by Tradition only, but by Visions, Oracles, and other Rudiments, which might be then instead of Writing. But, when the Numbers of Men increas'd, and their Years shorten'd, and their Hearts were more corrupted, the Convenience of Writing was taken up, both for the spreading abroad, and better learning at home, the Will of *God*. And as for the Apostles Times, they being immediately inspir'd and living, besides other infallible Men, tho'

not Apostles, as *Mark, Luke, &c.* there was no such Necessity as was after: Wherefore they did provide for this before they died, when there should be no such Men to consult with.

And here what the Learned and Pious Dr. *Allestry* says in the 2d Volume of his excellent Sermons, P. 185. is well worthy to be inserted. ——— ‘I might evince (says he) that ever since the first Beginnings of Religion and Mankind, while either they had no other Rule at all but this of *Oral Tradition*, as in the first Times, before the Law was given and Scripture wrote, their Faith and Practice grew all False and Diabolical; or when they had another Rule, so far as they made use of that Rule (*Traditions*) thereby they did make void their own Faith and God’s Law, as the *Pharisees* among the Jews; or, lastly, when they had not an entire Rule written, as in the first Age of Christianity, while the Scriptures were not spread among Believers, tho’ they had the living and inspired Voice of the Apostles, to resolve their Faith into, by that Rule and Principle of *Oral Tradition* most perfectly; yet, then the most execrable Heresies that ever infested the Church, had their Rise and Growth.

Let us then be content with the Scriptures, that are perfect and plain, and which God has esteem’d enough; and therefore we need no more. Let all sober Minds repose here as in their safe Conduct, and not suffer themselves to be led out of the Way, by those who pretend the absolute Necessity of *unwritten Traditions*, as if the Defects of the Holy Book were to be supplied with them. To these Men that talk of Traditions (*Prayers for the Dead, &c.*) not to be found in those Sacred Writings, yet would impose them upon our Belief, as of Necessity to be put in Practice, in order to Salvation; let us answer with *Origen*, ‘That which is not declared in the Two Testaments, we permit not to be supplied by a Third; we leave it to God, who has made these

Two CANISTRUM PERFECTIOMIS (as it is translated),
 A fair large Basket, perfectly containing all that
 Heavenly Bread which we need for our Souls:
 And say also with him, Let us be content with
 that which God has thought enough for us to know,
 and keep those Measures which the Law-giver has
 appointed in his Spiritual Law, that is, the Scrip-
 tures.

Since therefore the Holy Writings do perfectly
 contain, and plainly discover all Things necessary
 to Salvation, let us not trouble our selves with the
 bold Assertions of the *Author of the Reasons*, con-
 cerning the *Traditions*, he would palm upon us, as if
 they were to be receiv'd, as that unworthy Faction
 of Trent does say, *With the same holy Regard that we*
give to the inspir'd Writings, which is the *Fundamental*
of the Romish Religion, and of Mr. Collier's *New Se-*
paration; who has nothing to plead for it but *unwrit-*
ten Traditions, at the Foot of the Account, which
 in plain English, is nothing but *uncertain Reports*.
 And is that to be set up against, or vye with, or
 be thought equal to the written Word of God, gi-
 ven by divine Inspiration? Nor can I imagine, why
 God was pleased to signify to the World his Will in
 Writing, had he not intended we should learn his
 Will from what is written, and not from any un-
 written Tradition.

Let us then, I say, Sir, set down by the Scrip-
 tures, the Word of God written, as the only secure
 Chart to rule and guide us in our Faith and Doctrine,
 and in the Practice of our Lives: For, if once we
 leave this, there's nothing but Sea, and Air; no
 Peace for this poor Dove, the Soul of Man, to rest
 his Foot; without which, when or where to stay,
 none can tell. We may, from *Praying for the Dead*,
 come to *Praying to them*, and from *Mixing Water with*
the Eucharistical Wine, mingle many Superstitions in
 our most solemn Devotion: A deplorable Instance
 of it we have in the *Roman Mass*.

But

But if we look into the *Gospel*, we shall there find sure Directions for our *Devotion*, both in *Private* and in *Publick*, in our *Closets*, and in our *Families*, in our *Churches*, and at our *Altars*. There, in those *Divine Writings*, whatsoever may cause our *Joy* to be full; whatsoever may render our *Publick Service*, our *Liturgical Performances* in our solemn Assemblies, acceptable to God; whatsoever may perfect us for every good *Work*, and make us wise unto *Salvation*; all this is written in that *Sacred Volume*.

That's the only sure *Balance* to weigh, and *Touch-Stone* to try all Matters of *Faith* and *Worship*. To this the *Prophet* directs (*N. 8. 20.*) *To the Law, and to the Testimony*. To this our *Saviour* sends his *Hearers* (*Joh. 9. 39.*) *Search the Scriptures*. And again, *How readest thou?*

But from this *Mr. Collier* takes off his seduced Followers, and sends them (*poor Souls!*) a wandering after *Traditions*.

But believe it, *Sir*, it is the *written Word* of *God* that must be our *Guide*, in Matters of *Religion*, without which, we shall fall into many pernicious *Errors* and *Superstitions*, and find our selves at last fatally mistaken. 'Tis, I say again, the *written Word* that is the only *infallible Rule*, the *unalterable Standard* and *Measure* of all the *Doctrines* and *Practices*, which are taught, recommended, or required of us.

Let no *Man* then (says the *Apostle*) presume to be wise above that which is written. Which *Apostolical Caveat* and *Advice*, had not the *Author* of the *Reasons* despis'd, or had he not been so wise in his own *Conceit*, as to slight the *Apostle's Caution*, and think it below him to be govern'd thereby; certainly he would never have been so presumptuously wise above that which is written, as to break the *Unity* of the *Church*, disturb the *Peace* of our *Holy Mother*, enter into a voluntary and unnecessary *Schism*, withdrawing himself (and as many others as he can) from

from the Communion of the suffering Remnant of the true Church of England, because they could not, they durst not, accept of his extravagant Proposals, and so (with him) presumed to be wise above that which is written, in *Praying for the Dead, Mingling Water with the Sacramental Wine*, and some other Things retain'd in the first Liturgy of Ed. 6. and still are in the Roman Service, but not contain'd in the Scripture.

In that first Liturgy, the Use of those (if not Superstitious, yet Indifferent) Things, together with *Unction of the Sick*, the first Reformers did retain, as not then foreseeing the ill Consequences thereof: But upon second Thoughts, and a short Experience, and more mature Deliberation, finding how difficult it was to restore to their primitive Use, those (at best) indifferent Things, and purge them from the Superstitious Abuse of the Church of Rome, to which the People were still so addicted: Those learned and good Men, upon a Review, did, in the second Reformation, judiciously reject, and with great Prudence laid 'em aside, as loath to retain any Thing liable to just Exceptions. And for this her Prudence and Piety, our Author breaks away from his Holy Mother, quarrels and falls out with her obedient Children, who will not forsake her, as he has done, and join with him in his DESERTION. For this it is, that she is pester'd with the Contradiction of Sinners upon two different Accounts.

Blam'd she is by the *Fanatics*, for that she laid aside too little, and did not throw away all that is practis'd in the Roman Service; and therefore they refuse her Communion: And, by Mr. Collier, and his unhappy Followers, blam'd she is, for laying aside too much, and throwing away some Things (as *Prayer for the Dead, &c.*) which they pretend to be essentially Necessary, and therefore they have forsaken her, and set up for themselves. Thus doth she (as her Lord and Master did) endure (I say) the

the Contradiction of Sinners: But, *She* always has been, is now, and ever will be justified of all her Children.

Yet for this her *Christian Prudence*, and great *Piety*, it is (I say) that these Men have forsaken her; tho' they can't shew the least Footstep in the Word of God, not one *Divine* or *Apostolical* Injunction truly so call'd, that requires what they so fiercely contend for. And tho' we have indeed divers strange and unaccountable *Schisms* and *Divisions*, yet amongst them all, there is not one that ever flew in the Face of their *Mother*, or withdrew and separated from the Church they liv'd under, upon such Reasons and Exceptions, as are pleaded or insisted upon by these *new Dissenters*; Reasons, such as they are, peculiar to themselves, and unthought of by all the rest of the *Sectaries*.

How invalid the Pretence of Tradition, the Ground of their Separation is, I presume, Sir, is sufficiently made out. And that following the *Fathers* in their *Errors* (whose *Mistakings* we can't dissemble) is no Warrant for our Practice. That they stray'd into many, is too well known to be conceal'd. And our *Saviour* himself has sufficiently caution'd us against making them our Rule, in his most admirable *Sermon* on the *Mount*, where he puts a great many *Questions*, about what others had told them; but he tells them, that is not their Rule.

To have heard, and heard of them of old, says *He*; but now I tell you otherwise. So 'tis true; we have likewise heard, and heard of them of old too, even of very many of the *Ancient Fathers*, that the Saints of God departed out of this World, after their Resurrection from the Dead, but before their Ascension into Heaven, shall enjoy all Worldly Prosperity and Happiness here upon Earth, for a Thousand Years.

So, we have heard, and heard of them of old too, even of the ^{early} *Fathers*, that the Sacrament of the Body

Body and Blood of Christ is so absolutely necessary, as that Children are bound to receive presently after they are Baptiz'd. This we have heard, and heard of them of old, the Fathers have told us so (as well as that we must Pray for the Dead, and dash the Eucharistical Chalice with Water) tho' by St. Paul's Rule, none ought to be admitted to the Communion, who have not Knowledge to discern the Lord's Body, and Discretion to examine themselves, which Sucklings certainly cannot do. And therefore not only the Reformed Churches as well as the Church of England, but even the Romish also at this Day, forbid the Communion to be given to Infants. And yet even this Practice (out of a Love to Singularity, or a too superstitious Veneration of the Ancients, upon whose Mistakes, he would justify his Desertion) our Author doth, it seems, declare himself willing to admit of.

But I'm apt to think he will not so easily close with some other positive Assertions of those very Fathers, whose Authority he solely rests on for Prayers for the Dead, and whom he cites as unquestionable Evidence to bear him out in the Desertion of his Mother. Let it be put to Tryal.

We have heard, and heard of them of old, that the Angels begat Giants on the Daughters of Men: For we have heard Papias, Justin Martyr, Athenagoras, Clemens Alexandrinus, Tertullian, Cyprian, Lactantius, Sulpitius Severus, St. Ambrose, all expressly owning it, says the learned Dr. Cave. Doth our Author of the Reasons believe this? I presume not. Tho' I can't tell why he should not, this having much better and earlier Authority from the Fathers, than Prayer for the Dead, or even the Mixture.

But amongst many others, I shall only Mention one more: We have heard, and heard of them of old too; for the Fathers have told us, that Second Marriages are unlawful, accounted no better than Adultery, and worthy of Excommunication; so says Tertullian,

and the early Age he liv'd in, not to say the earlier, thought the same. The *Apostle's* saying a *Bishop* must be the *Husband of one Wife*, the *Fathers* (as *Dr. Cave* thoroughly vers'd in them, says) understood it *once Married only*, not the *Husband of two Wives*, either together, or successively. The same *Doctor* in his *Primitive Christianity*, Part 2. P. 88, &c. tells us, that many of the *Ancient Fathers*, *Tertullian*, *Cyprian*, *Jerom*, and others did inveigh against *Second Marriages*, not sticking to censure and condemn them as a plausible and more genteel sort of *Adultery*: As *Idolatry* is a receding from one God to the Acknowledgment of a Multitude of Deities; so the Dislike of *Single Marriage*, and the embracing a Succession of *Wives* is *Adultery*, says *Clem. Alexan. Sermon*. For such a *Man*, says *Origen*, *can have no Part in the Kingdom of God* (*Hom. in Luc. 103*). See also *Tert. de Monogam. P. 133*. Indeed, so much did these *Fathers* dislike *Second Marriages*, that they would not have them *Blessed* in the Church, and imposed Penances on those that married a *Second Wife*, after the Death of the *First*.

St. Jerom against *Jovinian*, Lib. 1. P. 201. urgeth the same Thing. And in his 10th *Ep. ad Oceanum*, introduces *Fabiola*, voluntarily offering her self to publick Penance, as if she had plaid the *Adulteress*, because she had married twice.

These *Fathers*, and several *Ancient Councils*, are Proof more than sufficient, to shew, that they look'd upon it as an obligatory Precept. And every one that reads the Story of the Church, can't but observe, that she did forbid *Bishops* and *Priests* to marry after their *Ordination*, as it is set down in the *Constitutions Apostolical*, attributed to *St. Clement*. *Non licere autem ijs, si post Ordinationem sine Uxore fuerint, ad Nuptias transire*. If they were not married before they were in *Orders*, it was not lawful to do it after; but they must be content with her whom they had at the Time of their *Ordination*;

for

for after *Orders* they must not marry. And *Paphnutius* in the *Nicene Council* said, that they did not do it. The Council of *Neocæsarea* (Can. 3.) enjoining *Penance* for Second Marriage, requiring, that they who were twice married, should do *Penance* before their Admission to the *Eucharist*, which Canon was ratified by the great *Nicene Council*; and the Time of the *Penance* was a whole Year, at least, says *Zonaras*. Dr. *Cave*, in the fore-quoted Place of his *Prim. Christianity*, tells us, 'Tis certain the *Fathers* of old did what they could to discourage Second Marriages: The *Ancient Canons* (he says) suspended such Persons from the *Communion*, for a whole Year. And the Council of *Laodicea* (Can. 1.) tho' it determin'd not the Time, yet it required, that they should spend some small Time, at least in *Penance*, in Fasting and Prayer, before they be receiv'd to the *Communion*. And by the *Seventeenth Canon* of those that are called *Apostolical*, whoever after *Baptism*, is engag'd in a *Second Marriage*, is rendered incapable of any *Degree* in the Ministry: Agreeably to which the Dr. relates what *Epiphanius* (*Harcl.* 30. P. 61.) reports of one *Joseph*, whom he knew, a converted *Jem*, and advanc'd to the Dignity of a *Count*, by *Constantine the Great*; that when the *Arians* would have laid Hands upon him to have made him a *Bishop*, he got off by this Wile, by pretending himself to have been twice married. So severe were the *Fathers*, and *Ancient Councils* in the Case of *Second Marriages*.

And when afterwards the Church conniv'd at them, yet was the *Priest* forbidden, on Pain of *Suspension*, to give the Blessing to the new married Couple. For such *Marimony* is little better than *Fornication*, says *St. Chrysostom*, if he be the *Author* (as is suppos'd) of the *Opus Imperfectum*, on *St. Matthew*. Now,

Sir, all these *Fathers*, *Councils*, and *Apostolical Constitutions*, whose Authority the *Author* of the *Reasons*, with so much pertinacious Heat, presseth for

the *absolute Necessity* of *Prayer for the Dead*, the *Mixed Cup*, &c. even to a *Separation* from the *Communion* of the *Church of England*, to which he declares he will not return till these be restor'd: And because the *Proposals*, his *Reverence*, publish'd to prevent a *Separation*, were not humbly submitted to, but rejected (as they ought) by the genuine *Sons* of their holy and afflicted *Mother*; he has accordingly withdrawn himself from her *Communion*, and set up an *Altar* of his own. The *Necessity* of doing so, he lays wholly upon that *Authority*, which is every *Way* ascogent against *Second Marriages*, as it is for *Prayer for the Dead*, &c. And why the same *Authority* in the former, and in other Things before-mention'd, should not determine him, to think himself every whit as much oblig'd by it in the Instance of *Second Marriages*, as in those other he insists on to be so indispensably necessary to force him to a *Desertion*: I believe it will be hard for him to give (I do not mean an elusory, sophistical, but) a solid and satisfactory Answer.

Now that he did not think himself oblig'd by the same *Authority* in this last Instance, is most evident to all that know him. For, notwithstanding *Fathers*, and *Councils*, and *Apostolical Constitutions*, do so bitterly inveigh against *Second Marriages*, condemning them as little better than *Adultery*, and their *Authority* is all that he does or can produce for his *Prayer for the Dead*, *Mixture*, &c. yet their *Commands* and *Prohibitions*, their *Threats* and their *Censures*, must all give Way, and submit to the higher *Authority* of this *Great Man*, when they interfere with his *Sentiments*, and run Counter to his *Inclinations*; which in the Case of a *Comfortable Importance*, were strong enough to remove 'em all out of his Way. There are too many Instances of *Aggravation* and *Inconsistency*, which might be pointed *ad Hominem*, which might challenge our *Author*, with all his *rhetorical Flourishes*, to reconcile to that mighty

mighty Deference he pretends to pay to the Judgment of the *Fathers*, &c. But perhaps 'tis only when they agree with his own: However, I forbear.

Alas! Sir, who knows not, that the *Mystery of Iniquity* did begin to work in the *Primitive Church*, whereby the *Fathers* themselves (tho' *Bishops* of the Church, and holy Men, yet but Men) might, and did err actually, and were dangerously deceiv'd in many Things? They were not of infallible Judgments, but had their Errors; and so they say themselves. Thus says *St. Austin*, *I can't deny but there are many Things in my Works, as there are in the Writings of my Ancestors, which justly, and with good Discretion, may be blamed* (Else why did he write his *Retractions*)? That the same *St. Austin* (who is not the least amongst the greatest *Fathers* of the Church) did not think the *Fathers* before him to be infallible, is certain, because in many Doctrines, as in the *Damnation of Infants* dying *Unbaptized*, and in the *Questions* occurring in the *Disputes* against the *Pelagians*, about *free Will* and *Predestination*, he rejected without Scruple the Doctrines of his *Predecessors*. And when in a *Question* between himself and *St. Jerom*, about *St. Peter*, and the *Second Chapter* to the *Galatians*, he was press'd with the Authority of Six or Seven *Greek Fathers*; he roundly answered, that he gave no such Honour to any Writers of Books, but to the *Scriptures* only, as to think them not to have erred. Other Authors he read so as to believe 'em, if they were proved by *Scriptures*, or probable Reasons: Not because they thought so, but because he thought them proved. And he appeals to *St. Jerom*, whether he was not of the same Mind concerning his own Works? And for that, *St. Jerom* has given Satisfaction to the World in diverse Places of his own Writings. *Introduction to the Dissuasive.*

The *Ancient Fathers* would not have us imbrace their *Opinions*, except we find them consonant to

to the Holy Scriptures. And indeed without this Tryal, *Antiquity* is no Rule to us. For the Man divests himself of all Discretion, who without Examination, captivates his Understanding to the Fathers. *Lactant. de Orig. Error. L. 2. C. 8.* And *Anselm* (Comment. in 2^d Cor.) says, that in their Books many Times are found Things corrupt and heretical. Let the wise Reader peruse their Books, and he shall find this true, that I say. Indeed we can't (as is said above) dissemble their Mistakings; nor would they themselves (you see) have them dissembled; they were holy Men, tho' they unhappily stray'd into some erroneous Opinions, which was partly occasion'd by some *Apocryphal* Books, written in the Beginning of Christianity, which were filled with Reports of Traditions: Such as was the Book of *Hermas*, by which *St. Clement of Alexandria*, and divers others of the most eminent Fathers, were seduced into a Belief, that *Christ* descended into Hell, and there preach'd to the Damn'd; that they who would confess him might be saved: And that the Apostles afterwards preach'd to them that died Infidels, and then raised them to Life. And *Bishop Taylor*, in the Second Part of his *Dissuasive*, P. 135. mentions *Apocryphal* Books, under the Title of *Peter and Paul*, which made the same Father believe, that the Greeks were saved by their Philosophy. And the Gospel of *Nicodemus* (he says; so far as yet appears) was Author of the pretended Tradition of Signing with the Sign of the Cross at every Motion of the Body, and led *Tertullian* and *St. Basil*, and, in Consequence, the Churches of succeeding Ages, into the Practice of it. *Id. ibid.*

But by what Means it came to pass, certain it is, that they held many erroneous Opinions. *Hilary* denied that *Christ* in his Sufferings felt any Sorrow. *Clement Alexandrinus* said, that *Christ* did not eat of any Necessity, but only to shew that he had a true Body. See *Hil. Lib. 19. de Trinitate. Clem. Alexand. Strom. Lib. 6.* where the same Father (tho' contrary

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to many Texts of Scripture) affirms, that our *Salvour* was void of *Passion*, that no *Motion* of *Affections* could take hold of him, neither *Pleasure* nor *Grief*. *Tertullian* held *Montanism*, *St. Cyprian* *Rebaptism*, with him many great *Councils* also took part in his *Error*. And the far greatest Part of the *Ancient Fathers* were *Millenarians*.

But what *Errors* they have imbib'd is too well known. Indeed there were none of them free; nor did they agree amongst themselves. *Theophilus* calls *Epiphanius*, *Heresiarch*, the grand Leader and Father of *Hereticks*; *St. Jerom* writing to *St. Austin*, says, *I perceive that there are some Heretical Opinions in your Epistles*. And *St. Austin* wished *St. Jerom* to acknowledge his *Errors*, and recant.

These Things, Sir, I have set down, not to lessen the *Fathers* in your *Esteem*; but only to convince you how unsafe it is, to build upon our Author's sandy Foundation of *Unscriptural Traditions*, and the *Opinions* of the *Fathers*; and what a sorry *Plea* (and that's all he has) it is, to justify his most unreasonable and surprizing *Separation*.

Every Thing that the *Fathers* have written is not undoubtedly true, and therefore may, and ought to be examin'd by the *Scripture*, which is infallibly true; according to what *St. Austin*, an eminent Father himself, adviseth; *I would not have you to follow my Directions, or build your Faith upon my Opinions, but only respect the Authority of the Canonical Scriptures, and regulate both your Opinions and Practices by them*. And, for my Part (says *St. Jerom*) *wheresoever I deliver but my own Opinion, every Man has his Liberty to correct me*. (ad Ep. 112. ad *Paulin*.)

But tho' we are not ty'd to every Thing they have written, yet these *Holy Fathers* have their just *Esteem* from us. We receive them with *Reverence*, studying their *Writings*, and accounting their *Books* excellent *Monuments* of *Antiquity*; but we dare not equal 'em with the inspired *Writings*, and make them

them *Rules of Faith*, by which Doctrines of Truth are establish'd; for we allow the *Holy Scriptures* only to be such, whereby we try both the *Fathers* and our *selves*. *Faith* comes from the *Word of God*, not from the *Writings of Men*, who are subject to Error. And therefore the *Word*, not the *Fathers*, must be the *Rule of our Faith*; and by Proportion and Analogy of Faith and Truth therein contain'd, all Opinions are to be proved. We look upon the *Fathers* as *Expounders of the Scriptures*, which is the greatest Honour can be given them. We weigh and ponder their *Expositions*; where they differ from one another, we endeavour to make our Choice of the best of them; those that come nearest to the Proportion and Analogy of Faith. If we do otherwise, and admit them as Authors of Doctrine (as our pretended *Primitives*, tho' but Infants of yesterday do) what great Dangers we shall run our selves into, doth sufficiently appear from what has been already said; because many of them are against this new List directly, and there is scarce one of them that has not erred in something; several of them in Points of Faith, and certain of 'em so far, as that they have fall'n into Heresy. God forbid that we should receive them as Law-givers, or yet for Authors of Opinions in the Church, either contrary to, or without the *Scripture*: For then we must be *Chiliasm* with *Irenaus*, *Montanism* with *Tertullian*, and *Anabaptism* with *St. Cyprian*, &c. We should believe the Body of our Crucified Saviour not subject to Pain, and speak doubtfully of the *Deity of the Holy Ghost* with *Hilary*; we should (as has been said above) condemn Children that die without *Baptism* with *St. Austin*, and give them the *Eucharist* with *St. Cyprian*, and the greatest Part. In a Word, all *Fathers* and *Saints* (such only excepted as have written the *Canonical Books*) have spoken by the Spirit of Man, and have sometimes erred even in Matters of Faith, both in *Word* and *Writing*, what Profoundness of

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Learning or Innocency of Life soever we can observe or mark in them. Whatsoever therefore they have written, ought to be examin'd by the Scripture, and if it agree not therewith, it may be rejected. Yea (says the Reverend Dr. John White, in his *Way to the true Church*, P. 169.) *This ought to be so, without any Prejudice to their Faith that do it. For, tho' God send them for the teaching of his Church (Ephes. 4. 12.) yet that sending was no otherwise, nor with any greater Authority, than he sends the present Pastors now living, who have the same Authority to teach, and Freedom from Error that they had, and differ nothing from them but in Antiquity, which Time may bring to them as well as it did to the Fathers: And yet, who doubts but they may err in their teaching, and, without Injury to the Faith, be examin'd in what they say?*

To which let me add, what a very worthy Man doth not fear to say, viz.

That learned Divines in these Days may be allow'd to know more, and have better Judgment in Religion, than even those *Holy Fathers* had. For which he suggests these three Reasons:

1. Because they were born and bred in the Knowledge and Profession of the Truth, and from their Childhood have known the Holy Scriptures, which are able to make them wise unto Salvation, as the Apostle speaks of Timothy; whereas many of the *Fathers* were educated, and for a long Time lived in, Gentilism and Heresy, before they were converted to Christianity, and came to the Knowledge of the Truth.

2. Our learned Divines enjoy the Benefit of the Labours of these, and the Writings of many other learned Men also, which the *Fathers* themselves could not do.

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3. They have the Help both of far better *Translations* of Scripture, than the *Fathers* could have; and also of the Knowledge of the *Tongues*, in which the Chief of the *Fathers* are known to have been defective. To which I shall here add what the famous Mr. *Hale* of *Eaton* says in his *Sermon*, on 2 *Pet.* 3. 16. P. 20.

The most partial for *Antiquity* (says he) cannot chuse, but see and confess thus much, that for the literal Sense (of Scripture) the *Interpreters* of our own Times, because of their Skill in the *Original Languages*, their Care of pressing the *Circumstances* and *Coherence* of the Text, of comparing like Places of Scripture with like, have generally surpass'd the best of the *Ancients*. Nor will what these two Learned and Reverend *Divines* say, seem very strange, when I have told you what Dr. *Pierce* relates of *Isaac Casaubon*, that learned *Foreigner*, in his Preface to Bishop *Andrew's* Lectures, out of one of that great Man's publish'd Epistles.

That he look'd upon Bishop *Andrew*, Dr. *Overal*, and other *Fathers* of our Church, as equal to *Hosius*, and other holy Assessors in the general Council of *Nice*. To which it may not be impertinent here to insert what Dr. *Hammond* in his *Vindication* of the *Liturgy* says of that learned Man, viz.

That our Compliance with the *Ancient Church*, and not with the *Roman*, is the Thing which *Isaac Casaubon* so much admired in this Church of ours, to wit, the Care of *Antiquity* and *Purity*, that he proclaims it every where in his Epistles to all his Friends; that there was not in any Part of the World the like to be found, nor ever hoped he to see it, till he came into this Kingdom. Dr. *Hammond* Vind. of *Liturgies*, Sect. 14. of Cap. 2. Thus did this great Man think of that Church, from which our Author has withdrawn himself, as if it were unsafe to continue any longer in her Communion.

But I conclude with that forequoted known saying of St. *Jerom*, Every Thing that we speak, we must prove

prove from the *holy Scriptures*: Not every Thing absolutely, but every Thing of *Religion*; every Thing that is *necessary* to be believ'd and practis'd in order to Salvation. And if all this be not in the *Scripture*, if *Prayer for the Dead*, &c. be not there, it can have no just Authority. If it have not its *Warrant* from the *Scripture*, it may with as much Ease be rejected as it is offer'd, says the same *Father*. And I hope what has been said, will be sufficient to bar all pretences of *Tradition* besides *Scripture*; especially since the *Truth* it self (as you have seen) has dash'd thro' all these little *Sophistical* but confident) *Reasons*, for his Darling *Tradition*, again and again, in *Mat. 5.* teaching us, that the *Sayings* of the *Ancients* are not the *Touch-Stone* of *Truth*, but his *I say*; Ye have heard that it was said of them of old, &c. But *I say* unto you, &c.

And now, Sir, as to the *Ancient Liturgies*, cited for this pretended necessary Devotion of *Prayer for the Dead*, as that of *St. James*, *St. Basil*, *St. Chrysostom*, little need be said. As to that of *St. James*, 'tis sufficient to reply what even *Bellarmino* himself says of it. *De Liturgia Jacobi sic sentio, Eam non esse ejus, aut Multa posterioribus eidem addita sunt.* Either that it is *spurious*, and not his, or else many Things have since been added to it.

The *Liturgies* *Father'd* upon *St. Basil*, and *St. Chrysostom*, give sufficient Evidence to conclude them, (as the rest) either wholly *spurious*, or *interpolated*, that we can't make a Judgment what in them has any primitive Authority. The learned *Mr. Down*, in the *Defence of his Answer against the Reply of N. N.* P. 25. tells us,

That there are two *Liturgies*, which pass under the Name of *St. Basil*, the one in *Greek*, the other translated out of *Syriack* by *Andreas Masius*; between which there is such Difference, that they seem not both to have one *Father*. Of these the *Greek* is the *prolixer*; and as the said, *Masius* censureth (nei-

ther does *Possesine* the *Jesuit*, mentioning it, disapprove thereof) has suffered much Change, by many Alterations and Additions, and those superstitious too: So that whosoever be the *Author*, it is not now the same it was at first.

That which goes under the Name of Saint *Chrysostom*, either is Supposititious, or in Process of Time much corrupted. For in it Prayers are made for Pope *Nicolas*, and the Emperor *Alexius*; whereof the one lived 500, the other 700 Years after *Chrysostom*. And that many Things are added, *Claudius Espenceus* freely does confess. Besides, there are Numbers of Liturgies, whose Titles claim *St. Chrysostom* for their Author. So that those *Liturgies* partly *spurious* ones, and partly interpolated, which the *Author* of the *Reasons*, and his Coadjutors, to keep up Prayer for the Dead, would sham upon the People, can (sure) do him but little Service, because of no great Authority; indeed of none at all, farther than they are vouched by other Testimony.

And now, Sir,

Tho' Prayer for the Dead was practis'd by the *Ancients*; but staggeringly (as was observ'd) and other Customs, yet the Christian Prudence of our Reformers, did not think fit to continue 'em, as they were in King *Edward* the Sixth's First Liturgy; because the earliest Account is on our Side the Question, and lest unwarrantable Practices should grow from 'em. For they considered, that from Praying for the Dead, to express their Affection, if happily they might thereby increase the Joys or mitigate the Pains of departed Souls, did spring up the Opinion of a Third Place, wherein the Souls of the Faithful are tormented, but may be eas'd by Praying for them.

And from Commemoration of the Death, of those holy Persons, whose dislodged Souls were suppos'd to go directly to Heaven, without calling in at Purgatory, or any other withdrawing Room, by mentioning

ing them over their *Altars*, and with great Solemnity praising God for them, gave Occasion to introduce *Praying to them*, and so by Degrees *Invocation of Saints* crept into the Church.

Commemorating the Dead at the Celebration of the *Eucharist*, first brought forth *Prayer for them*; and this *Praying for them* brought forth *Purgatory*; and *Purgatory* brought forth *Pardons*, and *Pardons* brought forth *vast Sums of Money* into the *Pope's Coffers*.

So from *Anointing to heal the Sickness of the Body*, did spring *Anointing to confer Grace to the Soul*.

Is it not strange then, that any Man, who is not strongly bias'd towards *Rome*, should be so offended at this prudent and charitable *Cate* of the Church (as therefore to desert her) to prevent those superstitious Practices, by removing the Causes of them, and think that alone sufficient to justify his Separation from her Communion, and set up a New one of his own?

But yet after all, what will you say, Sir, if those *Prayers for the Dead*, which the *Fathers* us'd, be indeed still retained in our Church's *Liturgy*? And they really are so, if the famous Arch-Bishop *Usher's* Authority may be set against our Author's, and that great and learned *Prelate* may be believ'd; who tells us what the general Intention of the Church in those Days was; which in his *Answer to the Jesuit's Challenge*, he largely shews by very many Examples.

The primary Intention of the Church in her *Supplications for the Dead*, was (says he) that the whole Man (not the Soul separated only, but united to the Body at the Resurrection) might receive publick Remission of Sins, and a solemn Acquittance in the Judgment of the great Day, and so obtain both a full Escape from all the Consequences of Sin, and a perfect Consummation of Bliss and Happiness.

And do we not the very same Thing in our Prayer for the whole State of Christ's Church, in our Communion Office, where we say, we also bless thy
Holy

Holy Name for all thy Servants departed this Life in thy Faith and Fear ?

The Ancient Church prayed for their *Resurrection*, and the *Consummation of their Happiness*, which was in Effect no more than to pray for the coming of *Christ*, when all Believers shall be advanc'd to the Height of Glory. Those Blessed Souls that are now in Heaven, are past the Need of our *Prayers* for them, any farther than is now mention'd ; that whilst we pray for the coming of *Christ*, we therein comprehend the Consummation of their Felicity at the Resurrection, we give Thanks to God for their *Excellencies*, even at our *Altars*, and pray to him for *Grace*, to follow their good *Examples*, that with them we may be Partakers of his Heavenly Kingdom.

So that tho' our Church (as Dr. *Comber* observes) has prudently rejected *Praying for the Dead*, because there is no Ground in Scripture, nor good Foundation for it in the purest Antiquity ; yet does she not only Praise God for them, but Prays for our selves, and for the whole State of *Christ's Church*, militant here upon Earth. We pray for them that here are in a State of Tryal, and give Thanks for those that are in a State of Triumph. We praise God for them, but we pray only that we may have Grace to follow their good Examples, conforming our Lives to theirs, and drawing the Portrait of their high and holy Virtues on our Dispositions, and our Actions, that living as they liv'd, and dying as they died, we may live with them after Death in Light and Glory everlasting.

Thus also when we meet to Interr our Christian Brethren, we pray to God to hasten his Kingdom, that we with all those that are departed in the true Faith of his holy Name, may have our perfect Consummation and Bliss, both in Body and Soul, in his eternal and everlasting Glory.

'Tis very probable (says Dr. Comber) that Prayers for the Dead did arise from the ancient Custom of the primitive Church, in Time of Persecution; which was, to recite the Names of those in the Holy Mysteries, who had died for Christ: But it was (says he) with no Design to Pray for 'em, whom they believ'd to be already in a State of Happiness; but to praise God for them, and to perpetuate their Memory.

Mr. Baxter, in his *Church History*, tells of one Victor, who in a Council held at Carthage, under St. Cyprian, was condemn'd for making a Priest Guardian of his Children, and by that Means intangling a Man devoted to the Service of the Altar, in the Affairs of this World: For which, that Historian charges the Censure with Rigour, in that his Name was therefore forbidden to be mentioned in Prayer for the Dead, and that there should no Oblation be made for his Rest. To this the learned Vindicator of the Primitive Church replies, and says, This shews, that the ancient Praying for the Dead, was intended rather as an honourable Remembrance of them, than any Act of Charity towards the Souls departed; else it is not likely, so good and indulgent a Man as St. Cyprian was, would have been so cruel in his Intentions, as to deprive a poor Soul of any Relief, he had judged so necessary for it. Dr. Morrice Vindic. P. 85, 86.

But all this does not satisfy the Author of the Reasons, unless we pray for the Dead according to that Notion of it, which he has receiv'd from the Council of Trent, which defines it thus; The Souls detain'd in Purgatory, are help'd by the Prayers of the Faithful; and more especially by the acceptable Sacrifice of the Altar; and that these Prayers, &c. are only to be offered for the Faithful, and such as die in Christ.

The Catechism drawn up and publish'd afterward by the Order of that Council, describes it to be a Fire, by which the Souls of the Faithful, after some determinate Torments, are purged: Or, in which they satisfy
God's

God's Justice for the Failures which they had not Time to repair in this Life, and so become qualified to be receiv'd into Heaven, where nothing that is impure can enter.

Now, Sir, how agreeable to this *Popish* Doctrine, imported from the Abyss of Tradition, that of the *Author of the Reasons* is, in P. 91. and 93. of his Defence, you may easily perceive; tho' 'tis convey'd with Artifice enough to cajole an unwary Reader.

For there you'll find (tho' he doth not use the ill-sounding Word of PURGATORY in Protestant Ears, yet) he silyly, and under the Covert of other Expressions, plainly introduceth the Thing, in what he there supposes.

That when a Man is pious and regular in the Main, some Faults may be pass'd over, by the Intercession of the Church, and some lesser Failings, not accounted for upon that Score. However under Favour, St. Paul declares Rom. 6. 7. *He that is dead is freed from Sin*: Where the most literal Meaning is, as it stands in the marginal References of our great *English Bible*, *justified from Sin*: Or, as Dr. Hammond, upon the Text notes, *acquitted from Sin*. And tho' we allow that the Words will bear *freed from Sin*, or a ceasing from all sinful Acts; and tho' we farther allow, that there will be a more solemn and awful Acquittance of the whole Man, at the Sentence of the great Day; yet we have no Reason to depart from the most literal and proper Sense of the Words, viz. That those who die in the Lord, upon their Death are actually *justified from all their Sins*. Besides the numerous Passages in the Apostolical Fathers, which declare the Saints to be gone into the *Holy Place*, to be *with Christ*, and *with the Lord*, &c. Into which Place and Company, I can conceive nothing sinful to enter.

But that he may not seem to clash in the least with the Council of Trent, he asserts, that the *Fathers* suppose this COMMEMORATIVE SACRIFICE the
most

most efficacious Means to propitiate God the Father, and procure the Blessings pray'd for.

Now this agrees so well with the Description those Trent Fathers give of the Roman Purgatory, that one Egg doth not more resemble another: And were *Kalentan*, or even their great *Bellarmino* himself, or any of the *Primal-primitive Jesuits* now alive, they would ask no more; but be as well satisfied as those that now are living, and swarm about the *Town* in Habits of Disguise; who not only approve, but highly applaud his Performance, and justify his *Desertion* of the Church of *England* upon that Account, taking it for a hopeful Beginning and setting out toward *Rome*: And otherwise they would be esteem'd as avow'd Enemies to common Sense, as they are to pure Religion. And now, Sir, is not the *Mask* (tho' unwarily perhaps) dropt?

And if I might be allow'd this *Gentleman's Way* of arguing, which is, to establish Conclusions from mere Suppositions and Conjectures, I would suppose, and from thence infer this Conclusion, as an undoubted Truth;

That, as when the *Pope* offered *Q. Elias* (provided she would acknowledge the same from *Rome*) to confirm the *English Liturgy*, with some Things altered therein: So those *Alterations* his Holiness would then have made, are the very same which this Author so restlessly contends for, without which he will not now, and with which the *Papists* might then have Leave to conform.

But to conclude this Point of *Prayer for the Dead*:

As to the Communion we have with them, after all the *Romantic Expressions*, and *Fanciful Flourishes* our Author strains for, to move the Passions, when he can't convince the Judgments of his Readers, as that, *If we decline the Practice* (of Praying for the Dead) *we maintain the Creed, and strike of half the Article of COMMUNION OF SAINTS; that it supposes our Friends but removed to a distant Country, and existing*

in a different Condition; that they only die in one Place to live in another; that it refreshes the Belief of the Soul's Immortality, draws back the Curtains of the Grave, and opens a Communication between this World and the other, &c. Yet after this rhetorical Flattery, Brought in to supply the Defect of his Reason, and to work upon the Affections of his Eternal Profelytes more especially. Most certain it is, all the Communication that is, or can be betwixt the *Militant* and *Triumphant* Church; between us poor Mortals here on Earth, and those glorious Spirits in Heaven is, that they pity us, whom they have left behind in this wicked and ill-natured World, struggling with manifold Temptations, violent Persecutions, and mighty Difficulties; that they wish well to us: And we Praise God (but do not pray) for them, who have happily attain'd the End of their Faith, even the Salvation of their Souls. Besides, Rejoicing with and for them, is holding Communion with them, 1 Cor. x. 26.

Sir, from what has been said, I will presume you to be fully satisfied, that this Prayer for the Dead is not so absolutely and essentially Necessary, as to legitimate a Separation from our Church, because she has not establish'd it. For certainly what is probable only and conjectural, is no Ground to build an Article of Faith upon, which is to be founded upon plain and indubitable Scripture alone, which this is so far from having any clear Scripture to command, or recommend it to our Belief and Practice, that it has not so much as any Colour or Countenance of the Holy Bible to support it: Nay, as 'tis explained, it interferes with, and looks unfavourably, on the Scriptures, and directly proclaims War against the Apostolical Fathers. But I proceed to the *Mixture*, To inquire, whether it be a just Reason for withdrawing from the Communion of the Church of England, because she has not enjoined in any of her Rubrick's, &c. the Sacramental Wine to be mixed with Water.

This is held in the Affirmative by our Author and his *Presbyter*, both in *Judgment* and *Practice*.

But why they should insist upon this *Mixture*, as it was required in the *First Liturgy* of *Edw. VI.* more than that the *Bread* be *Unleavened*. (or indeed so so much) I can't see. For in the first Book it is thus ordered;

For the dividing of all Matters and Occasion of Dissension, it is meet that the *Bread* prepar'd for the Communion, be made thro' all the Realm, after one Sort and Fashion, *UNLEAVENED* and round, as it was before.

Why the *Bread* in the Sacrament should not be *Unleavened*; why these *New Humorists* in Religion should not insist upon restoring *That*, as it was in *Ed. the VI's* first *Liturgy*, as well as throwing *Water* into the *Eucharistical Chalice*, especially, when there is much more Certainty of the *Unleavened Bread*, than there is that the *Wine* was Mingled with *Water*, I can see no Reason. But *Fancy* and *Humour* are unaccountable. For highly probable it is, at least, that *Christ* made the Sacrament of *Bread* not *Leavened*, because he instituted it after he had eaten the *Passover*, according to the Law of *Moses*; neither was there any *Leaven* then to be found in *Israel*, or for seven Days after.

Now tho' this may be strongly conjectured, yet no such Thing is expressed in the *Gospel*, nor prescribed as a Rule of *Necessity* to be observed.

The *Evangelists* do tell us, that *Jesus* took *Bread*; but what *Bread* he took, or what *Bread* we should take, they say nothing; no more than they do what *Wine* we should use, so it be but *Wine*; nor whether the *Bread* be *Leavened* or not *Leavened*, so it be *Bread*, leaving us at Liberty to take either, as *Occasion* and *Circumstances* do serve.

To Consecrate *Unleavened Bread* is not of the Substance of the *Lord's Supper*, no more than to eat it at Night, or after Supper, as *Christ* administer'd it, and the *Apostles* first receiv'd it. For if any would

would bring in a *Necessity* of that *Time*, as well as of that *Bread* which *Christ* us'd (as the *Rubrick* in the *Liturgy* of *Ed.* the VI, so much stood upon, injoin'd *Unleavened Bread*, as well as the *Mixt Wine*;) we see as fair a *Warrant* for the one, as for the other: Nay, we have a more certain *Direction* for the *Time* which is expressed, than for the *Kind of Bread*, which is not defin'd. Besides, if *Christ*, on this *Occasion*, us'd *Unleavened Bread*, it was because it was usual, common, and ordinary *Bread* at that *Time*, as we also should use that *Bread* which is usual and common. So the *Apostle* speaks of that *Bread* which was daily in Use among the *Gentiles*, 1 *Cor.* 10. 16. *The Bread which we break.* He adds neither *Leavened*, nor *Unleavened*, but means that in ordinary and constant Use.

Now, why these Men should wave the restoring the *Rubrick* in the *First Liturgy*, they were so fond of, about *Unleavened Bread*, and yet insist so pertinaciously upon *Mingling Water* with the *Wine*, as a *Matter* of that Importance, as to withdraw from the *Communion* of the *Establish'd Church*; not because she forbids it, but because she has not injoin'd it, nor placed it among her *Rubricks* in her *Communion Office*, I despair of ever being satisfied: It is what was never done before; and *Time* perhaps may discover the true *Motive* to it now.

It is well known, Sir, that in the *East Countries*, putting *Water* into their *Wine*, was first us'd to allay the *Heat* of it; and afterwards the *luxuriant Fancies* of the *Fathers* conceited a *Mystery* therein, of joining the *People* unto *Christ* (which *Ceremony* the *Church of Rome* endeavours to establish as pertinaciously, as our *Author* does, with some of her other superstitious *Observances*;) but the *Church of England* does not regard it any otherwise than as a *Thing Indifferent*, which may be us'd, or let alone, as it is found expedient for every *Church*; yet the *Papists*, and the *Author of the Reasons*, make it necessary

lary to be us'd by all Churches : Tho' by the by, in Sacrifices, I will take upon me to shew five Instances of pure Wine for one of Mix'd. (vol. I.)

That the *Fathers* did *Mingle Water with the Sacramental Wine*, is readily granted : But that our Saviour did so, in the first Institution of the *Eucharist* (tho' it was agreeable enough to the Custom of that hot Climate) is not so certain as is pretended. (v)

For as a learned Man observes, (*Baxter*, in *Hist. Can. Sect. 20.*) the *Jewish Rituals* left it to the free Will and Choice of every Person in celebrating the *Passover*, to use *Pure Wine*, or *Wine Mix'd with Water*. So that our blessed Lord, if he did accommodate himself, as much as he could in the Celebration of this *Sacrament* with what was practis'd in celebrating the *Jews Passover* ; it seems to me impossible, considering the Silence of the *Evangelists* and *St. Paul* (who had the *Mixture* been so absolutely Necessary, would sure at least have given us some Intimation of it) to determine certainly, whether the *Wine* employ'd in the Celebration of the *Sacrament*, was *Mix'd with Water*, or not : Much less can it be prov'd Necessary.

However, many of the *Ancients* of the second Century, about the Middle of it, *Mingled Water with the Wine* ; and possibly upon this Persuasion, they establish'd the Custom of doing so ; for this is nowhere said, so far as appears, till near the Middle of the third Century : Of which Custom, the *Romanists* and our *New Deserters* are equally tenacious (as was said before) both of them agreeing in condemning those Churches, which use *Wine Pure and Unmix'd*, dogmatically pronouncing the Use of it Undes'd, to be a great Sin ; as if *Water* were indispensably Necessary to the Integrity of the *Sacrament* ; (to check which *Papish Conceit*, 'tis very probable, the Church of *England* has omitted the Usage :) yet in this Case, I can't but observe, that our *New Deserters* are more rigidly superstitious than even the Church

Church of Rome her self, which allows the Consecration to be valid without the *Mixture*. Superstition (I say) because I take that to be truly *soy* which brings more under a *Necessity* to be believ'd than God has taught in his *Divine Scriptures*.

'Tis true, Sir, I say, that several Churches in former Times did use to abate the Heat of the Wine (which of it self was strong and burning) with a *Mixture* of *Water*, to make it more mild and temperate, lest that which was taken for the Help and Cure of the Soul, should affect the *Head*, and distemper the *Body*. So that the *Mixture*, I take it, began at first for *Convenience*, not for *Necessity*; for *Finess*, not for *Signification*; for *Sobriety*, not for *Mystery*. But then there are several Abatements and Drawbacks, which destroy the Certainty of our Saviour's using the *Mixture*; which disprove the Institution, because the *Water* had not the *Benediction* when made use of; which destroy the Universality of the Christian Practice, because *Original* directly declares against it; which condemn the *Mixture*, as the Apostolical Canons.

1. 'Tis uncertain whether our Saviour us'd the *Mixture* at all, because that Rule, so far as I remember, has never been disprov'd, tho' cavil'd at, viz. A Jew hath perform'd his Duty, tho' he celebrates the Passover with pure Wine. Farther, 'tis uncertain whether our Saviour us'd the same sort of Wine in his Institution which he did in the Passover. And these are such Probabilities, as I dare not risque my Salvation upon them.

2. The *Mixture* was not instituted, because the *Water* had not the *Benediction* according to the Jewish Usage. And here I wish People would not strut in an ostentatious Pomp of Quotations, that under the Cover of the Dust they have rais'd, they may run away from the Argument. For, let R. Eliezer be Great, Orthodox, conform with our Country's Sentiments, be preferable to the whole Body of the Jews,

Then, what is all this Raree-Show to a particular Instance, where the Decision in Fact is declared to be against him?

3. *Origen* destroys the Universality of the Mixture, and declares more positively against it, than any Father before him had done for it. Upon that known Passage, he says there are Differences of Wines, and different Sorts of Wines, P. 117. D. Then he proceeds, but concerning the bitter Wines, &c. P. 118. A. And how Wines in the Plural can be understood without necessarily implying several Sorts, as Mix'd and Unmix'd, has not yet been mumbled by these great Proficients: Sure these several sorts of good Wines which the Righteous claim'd, made several sorts of Cups? For indeed the holy Person is fill'd with the Wine of the Vine of Sorek; and with the Wine, of which it is written, Thy inebriating Cup; how strong [or good] is it? And farther [or again] the Holy Person is fill'd with the Wine, of which Wisdom is fill'd, P. 118. C. Are all these Distinctions of Wine, which the Holy Person drank, and which the Author reckons up without Interruption in one Breath, yet without any Difference? Sure the Wine of the Vine means Pure Wine, as much as Mingled Wine implies a Mixture; for *Irenaeus* and *St. Chrysostom*, are unanswerable when they observe, The Vine produces Wine, and not Water, in Matt. 26. 27. And *Origen* says the holy Person is fill'd with the Wine of the Vine of Sorek: And by Consequence, there was an Unmix'd Cup which the Holy partook of, as truly as a Mix'd one, according to our Author. And if any Person reads the Author, with an Intention to understand him, it will be visible that he pointed to this Distinction betwixt the Wine Mingled and the Wine of the Vine, in the same Period. Moreover, *Origen* extends this Distinction equally to the Cup of Punishment, and of Blessing. Let us see if the Holy Writings represent — Unmix'd — and Admix'd

Mix'd Punishments, P. 118. D. Then he proceeds to exemplify from the Scriptures the Cup of Blessing or Blessings, as he calls them just before, *D. ibid.* If you will consider the Cup of Blessing which the Righteous drink; truly that of Wisdom may suffice, of which [the] says, Drink ye the Wine which I have Mingled for you : But [notwithstanding the former Instance may suffice, yet] behold our Saviour at the Paschal Season, ascending into a large Upper-Room, furnish'd and prepar'd, and feasting with his Disciples, and giving them a Cup, of which it is written, that he did not *Mix* it : For Jesus making merry his Disciples exhilarates them with *Unmix'd Wine*; and says unto them, take ye, drink ye, this is my Blood which is shed for you, for the Remission of Sins. So that there is a manifest Opposition between the two Branches of the Sentence, between the Cup of Wisdom, and the Cup of our Saviour, which demonstrates them to be different, which they who understand the Propriety of the Greek Particles *καί* and *αί* will take at first View : And here I will undertake for two Things, that this Passage is literally translated, and that 'tis as good Sense as any of those who cavil against it can write. I must add, that *Jerom* declares he does not literally translate *Origen*, and *Huetius* the Publisher, has added [non] to the supposed Version.

4. The Apostolical Canons condemn the Mixture in condemning *Falitious Sikeras*, instead of Wine : For 'tis observable, that *Sikera* being joined with a Plural Adjective of its own Gender, [Isa 24. 9. LXX.] the *Sikeras*, or all sorts of *Sikera* are forbid by the Letter of the Canon; and if Wine and Water be properly a *Sikera*, it is consequently here forbidden. Now that Wine and Water is a falitious and compounded Liquor, will be allow'd : That this Liquor is inebriating, because this Gentleman is exceedingly enamour'd with the Quotations, I'll prove to him by *Drusus*, from *R. Levi*, viz. *Drunkenness* may

may easily happen from diluted Wine, as it is related in the Book of Natural Questions, in Levit. 10. 9.

One sort of *Sikera* was Mix'd Wine, tho' with Spices, according to *Hesychius*, and *Phavorinus*. And Dr. *Beveridge* declares, that the Wine and Water of *Avicenna* is a *Sikera* forbid by this third Canon. *Suidas* derives *Sikera* from a Word which signifies Mixing; and supposing he was mistaken in his Etymology, yet it may be produced to prove, that he took'd upon *Sikera* to be a Mixture; and where soever *Sikera* is understood to have a Meaning distinct from pure Wine, it always signifies a Mixture. Thus *Fagius* says, *Sikera* sometimes signifies Wine, so call'd from its inebriating Quality; and sometimes an inebriating Drink, which is made of Fruits, not of pure Wine, in Levit. 10. 9. The several Species of *Sikera*, mentioned by St. *Jerom*, are all of them Mixtures, and most of them Mix'd Wine, where the Species are denominated from the Infusion of a small Proportion into Water, or new Wine: As the Manner of their Composition is attested by *Pliny*, Lib. 14. C. 16. where he observes of several of them, these being steep'd in New Wine are put into the Press. Nay *Sikera* may be demonstrated to include Wine from the Letter of Scripture, Num. 28. 7. Thou shalt cause the *Sikera* to be poured unto the Lord for a Drink-Offering: And yet this Drink-Offering was to consist of Wine at least in Part. Exod. 29. 40.

Several factitious and secondary Wines, which I take to be *Sikera's*, consisted only of the Juice of the Grape and Water. Thus *Avicenna* witnesses, that the *Ablutum* consisted of three Parts of New Wine, and one of Water, seeth'd till a third Part be evaporated, without any other Ingredient, and this Dr. *Beveridge* vouches for a *Sikera*, and consequently the Usage of it is a Breach of the Canon. His Reason is, because 'tis Factitious and Inebriating in Can. 3. §. 1. Thus one of the three sorts of *Lora* was made of the Husks and Kernels of Grapes, with an equal Proportion of Water.

Water and New Wine; and this was a *falsitious* and *inebriating* Liquor, and yet consisted only of the Juice of the *Grape* and Water. I conclude hence, All *Sikera's* are forbid here. Wine and Water is a Mixture, a *Sikera*, a Secondary, made, inebriating Liquor, instead of Wine: Nor can I trace any other Methods to discover a *Sikera* in the Canon, but that it is *falsitious*, that it is inebriating from many Authors, that it is not pure Wine; to which Characters Wine and Water agree. And here I desire to know why the *Keena* of *J. Martyn*, should not be interpreted a Mixture of Spices or Myrrh in particular, which were celebrated Mixtures before his Time [*Plin. Lib. 14. C. 13.*] since the Word signifies Mixture at large, and such a Construction relieves the Author from Tautology. And I must observe, that pretty near the Time the Council of *Trullo* join'd the Sacramental Mixture, Mixtures were so much in Fashion, that a Canon was judged convenient to forbid Mixing Wine with the Baptismal Water. *Spelman*, Vol. 1. P. 263. Can. 42. Nor can I see why the Baptismal Mixture has not as good a Claim from Scripture as the Eucharistical: And as to mystical Reasons, a fruitful Invention may blazon the former, as well as extol the latter: So that the Water is no Part of *Christ's* Institution; nor can it be prov'd, that he or his *Apostles* us'd Water with their Wine, or commanded others to *Mingle Wine and Water* in this Mystery, or that *Christ's Apostles* ever received it as a Matter of Faith, or taught it to be a necessary Part of the holy Sacrament: And Antiquity furnishes as strong Passages against as for the Mixture. *J. Martyn* pleads for the Lawfulness of the Jewish Law, P. 266.

Ay, but doth not the *Author of the Reasons* quote several of the Fathers for the Necessity of the Mixture, and particularly *St. Cyprian*, who asserts it to be *Christ's Institution*? Yes.

But what then? May they not be as much mistaken in this, as well as in other Traditions, in which yet

yet most certainly they were greatly mistaken. Tho' they were great *Lights* in the Church of God, yet they had their dark Sides.

St. Cyprian indeed doth say, *Mingling the Cup of Christ, let us not depart from the Divine Mandate.* If any Man offers Wine only, Christ's Blood begins to be without us. If Water be alone, the People begin to be without Christ: When both are Mingled, then the Spiritual and Heavenly Sacrament is perfect.

This of St. Cyprian, as it is now urg'd by our Author, was long since brought against Dr. Featley by his Popish Adversary (Mr. Everard a Priest of the Roman Church, in a personal Conference had with him) to which the learned Doctor readily return'd this Answer, P. 37.

It doth not appear by Scripture, that Christ or his Apostles Mingled Water with Wine: only because it was the Manner of those hot Countries to temper their Wine with Water, many of the Ancients; and amongst them St. Cyprian, conceived, that Christ at his Last Supper did so too; which if he did, seeing he commanded us not to follow his Example any farther than to do that which he did, that is, to take Bread and break it, to take the Cup and distribute it; we transgress not Christ's Institution, whether we communicate in Leavened or Unleavened Bread; whether in Pure Wine, or Wine Mingled with Water. The Commandment lies upon the Substance, to eat of the Bread, and drink of the Cup, and therein of the Fruit of the Vine, but not on the Circumstances, which are free and indifferent.

The same great Divine there says, ' That St. Cyprian in that Epistle doth plainly bend his Discourse against the *Aquarians*, certain Hereticks, who contended, that the Sacrament ought to be receiv'd in Water only. Against these he proves most strongly, that we ought to receive in Wine. This is his main Drift; and thus far we hold with

him. 'Tis on the bye, that he speaks of *Mingling Water with the Wine*, which was the Use in his Time. And we dislike it not, only we hold the Church is free in this kind, to receive in *Pure Wine*, as it is the Manner of some *Protestant Churches*, or in *Wine Mingled with Water*, as it may be in some others. To which I shall here add what Bishop Taylor asserts.

' The *Essentials* of the Institution, ought to be infallibly retain'd; but for the *Circumstances* of it we are wholly at Liberty; no Obligation or Advantage, no Duty in imitating the Practice of our Saviour. Thus (says he) to celebrate the Blessed Sacrament of our Lord's Supper, with Bread and Wine, to do it in Remembrance of his Death, is Matter of Duty and Obedience; but to suppose it to be Duty or Necessity, that we take it in *Unleavened Bread*, or in *Wine Mingled with Water*, is so far from being Matter of Duty, that its trifling and superstitious, ---- 'Tis Flattery and not Love, when we follow our Lord in those Things, in which he gave no Commandment, in which he pronounced not himself imitable, or to be obey'd. ---- For, what Ceremony or Mystery was it, that according to the Usages of sober Persons, he put Water into the Wine? Duct. Dub. Lib. 2. P. 285.

But, I think, I need say no more of this, seeing what has been said of *Prayer for the Dead*, concludes also against the Necessity of the Mixture, both being built upon the same Sandy Foundation of *Unscriptural Traditions*. Only I will transiently note here, that the Church of *Carthage* and its Neighbours, had a peculiar obvious Reason to dilute their Wine plentifully with Water, to antidote the Poyson and Headiness of *Gypsum*, with which they cur'd their Wines: For *Athenæus* observes, near the End of his first Book, that the *Zacynthian* and *Leucadian* Wines hurt the Head, because they had an Infusion of *Gypsum*.

Gypsus in them. And *Pliny* [*Lib. 14. C. 19.*] tells us the *Africans* abated the Roughness of their Wine with *Gypsus* and *Lime*. And again he asks [*Lib 23. C. 1.*] What healthful vigorous Person is not afraid of Things [or Wines] season'd with *Gypsus* [or white Earth] and *Lime* ? And by the bye, in the first cited Place he passes Sentence upon the diluted Wines as unfit for Sacrifice : There being natural Reasons why those Things which are offer'd to God should have all possible Perfection, both of Kind and Degree.

I shall now refer these imperious Dictators to what the learned *Dr. Cave* says in these Words.

‘ Their Sacramental Wine was generally diluted, and Mix’d with Water, as is evident from *Justin Martyr*, *Ireneus*, *Cyprian*, and others. *Cyprian* in a long Epistle expressly pleads for it, as the only true and warrantable Tradition, deriv’d from *Christ* and his *Apostles*, and endeavours to find out many mystical Significations intended by it, and seems to intimate, as if he had been particularly warned by God, to observe it according to that Manner. An Argument (says that learned Doctor) which that good Man often produceth as his Warrant to knock down a Controversy, when other Arguments were too weak to do it. But tho’ it should be granted, that our Saviour did so use it in the Institution of his Supper (the Wines of those Eastern Countries being strong and generous) and that our Saviour, as well as other sober and temperate Persons, might probably abate its Strength with Water (of which nevertheless, the History of the Gospel is wholly silent ;) yet this being itself a Thing Indifferent and Accidental, is no Way Necessary to the Sacrament, could not be Obligatory to the Church, but might either be done, or let alone. *Prim. Christianity, Part 1. Cap. 11. P. 350.*

So that very learned Man, who has, I think, clearly determined this Point, agreeably to what our Reverend and Learned *Dr. Field* had said long before :

before: They (the Ancients) Mingled Water with Wine, which they consecrated in the Blessed Sacrament, because in ordinary Use, their Wines being hot, were wont to be so allay'd. We having not the like Reason of Mixture, Mingle not Water with Wine in the Sacrament.

Wherefore let us keep to, and maintain the simple Institution of Christ, who, in his last Supper, we are sure gave Wine, but can't be certain he gave Water to be drank, where Water is neither express'd nor included; for he calls it the Fruit of the Vine, which is Wine, not Water.

Before the Consecration of the Sacrament, our Saviour took Natural Bread, and Natural Wine. And therefore, in Reason (says another learned Writer) this ought to be a constant binding Prescription to all who minister, and use the Sacrament, and not to vary from the very kind used by him. Christ, without doubt (says he) celebrated with proper and natural Wine. And this argues sufficiently, that this ought to be used, and none other. *Scrivener's Course of Divinity, Lib. 1. Part 1. P. 204. 206.*

To these (*ex abundanti*) let me add one more, and that is the late Rev. Dr. Horne, in his Book of the Sacrament, intitled (THE CRUCIFIED JESUS) where he says;

It is not very Material to know, whether the Wine Christ made use of in the Institution of the Sacrament was Pure and Unmix'd; yet 'tis probable it was Mix'd with Water, because 'twas customary in that Country. The Evangelists indeed mention no such Thing, but in general only tell us, that it was, the Fruit of the Vine Christ and his Disciples drank of: And this (says he) sufficiently justifies the Use of Pure Wine in our Churches, when the Eucharist is celebrated: And tho' the Jews are very peremptory in asserting, that it was the Practice of their Fore-fathers in the Passover, as well as at other Times, to Mingle Wa-

ter with their Wine, which is the only Thing that makes it likely that Christ did not vary in the Institution of the Sacrament, from the common Custom of using *Mix'd Wine*; yet since the Book of God, whereby we are to be govern'd, is silent as to this *Mixture*, it follows at least, that the Christian Churches are left to their Liberty, to use either *Pure* or *Mix'd Wine* in the Sacrament. P. 257.

Let us not then seek to be wiser than Christ, to think it necessary to mingle Water with the Wine, or to mix more Mysteries than we have learn'd of him, as St. Paul says of his own Practice (1 Cor. 11.) *That which I have received of the Lord, I have delivered unto you.* Both he there speak one Word, or give the least Hint of *Mixing the Cup*? Neither Prophet, nor Apostle, nor Angel from Heaven, is to teach otherwise than Christ himself has taught; as he charg'd his Disciples, *Teach them to observe all Things whatsoever I have commanded you.* And have they delivered any Thing of *Mixing Water with the Wine* in their Lord's Supper, in any of their Accounts of the Institution? Which had it been a Matter of such importance as our *Mixturians* do make it, they, most certainly, would not have failed to have acquainted us with it.

We are not, says St. Cyprian himself, to regard what others before us have thought meet to do, but what Christ did, who is before all others, and calls himself the Truth, and not Customs. To whose sacred Word, if we strictly do adhere, it will be of more Force to fix and settle our Judgment, than a Thousand Arguments of Probability and conjectural Inferences, precarious Assertions, and oratorical Flourishes, wherewith the Author of the *Crudities*, which he calls *Reasons*, would beguile unwary People, and draw them from the Communion of the Church, into a New one of his own.

For if this Mixture were so absolutely necessary, as this *Gentleman* endeavours to make Men believe (who, I must own to you, Sir, I can't think he believes it himself; to which I am induc'd, by looking into his *Historical Dictionary*, where I find, he tells us, that Pope *Alexander the First*, was the First that ordered Holy Water to be blest with Salt, and sprinkled in private Houses, to chase away the Devil, and that it was this very Pope, who instituted, that Water should be Mingled with Wine, to signify the Union of Christ and his Church:) If this Mixture were, I say, so essentially Necessary, there can be no doubt, but there would be some plain and express Mention of it somewhere in the *New Testament*, either by Christ himself, or the *Evangelists*, or the *Apostles*, which 'tis certain there is not, as was noted before, but was instituted (says our Author) by Pope *Alexander*.

And if so, then, that Water be continually Mix'd with the Wine, should be one Proposal to prevent a Separation, without which, a Desertion must necessarily ensue, is, what sure was never heard of, till this mighty *Pharisee* (in Imitation of the *Roman Pontiff*) set up himself as a Dictator in Religion, imposing his precarious Assertions as Magisterially, as if they were Oracular, upon his seduced Followers, who hang up, ^{on} his single Authority (but double Confidence) yielding blind Faith, and implicate Obedience to him. But,

I would intreat this new Disturber of our afflicted Mother, and all that side with him against her, seriously to consider, that Schism is a very great and grievous Sin, not to be expiated, no, not by the Blood of Martyrdom, say the *Ancients*. And that there is no Cause sufficient to defend the leaving a Communion, but a Necessity of Sinning, by continuing in it: And that therefore they had need be better assured, than from *Unscriptural Traditions*, and mere *Conjectural Inferences*, that they have just Occasion

casion for it, before they withdraw from the Communion of a Church; and if they find they have rashly withdrawn, whether they are not bound to return without Delay. Which 'tis to be hoped, as many have already done, so others will follow their Examples; especially if they will but give themselves leave to think,

What Communion it is they have suffered themselves to be withdrawn from; even that of the Church of England, reformed by full and sufficient Authority, upon most mature and serious Deliberation, with a perfect Submission to the Rule of the Holy Scripture, and with a proper Deference and Regard to the First and purest Times.

A Church that does not require a Profession of any false and erroneous Opinions, nor enjoin any Thing contrary to the Divine Command.

A Church that has been protected by a Succession of wise and pious Princes; that was defended unto Death by many of those Reformers who compos'd the Second Liturgy, and by our late Martyr'd Sovereign the Blessed King Charles the First, now with God; and by the Writings, and Practice of as pious and able Divines, as any now alive (*Salva Reuerentia*;) or perhaps have ever been in the World, since the inspired Apostles went out of it. All which unanimously agreed, that there is nothing unlawful in her Worship; but that on the contrary, all Things therein are at least innocent, and free from Sin, if not pure and Apostolical.

And now, ye Gentlemen of the Concision, consider, I pray what Ground there can be to justify your Separation from such a Church.

Is it possible for you, Sir, their Leader into the Deep of Schism, to think really and indeed (*bona fide*) the Proposals you publish'd to prevent a Separation, the Alterations you demand, and the Restorations you require in your late Scroll, sufficient to bear

bear you out in your *Desertion* of your *Holy Mother*,
 and carrying away with you many of her *Children*,
 whom you have debauch'd from their filial *Obedi-*
ence? Are your *Unscriptural Traditions*, and false *Conje-*
ctures, your seeming *Probabilities*, and illogical *Inferen-*
ces your many notorious *Escapes* in common *Sense*,
 and common *Learning*, by which you seduce unthink-
 ing People into a *Belief* of the *Necessity* of *Praying* for
the Dead, and the *Mixed Cup*, sufficient? Are these
 Things (no where commanded by *God*, nor recom-
 mended by our Church) fit to be put in *Balance* with
 the Church's *Peace* and the *Unity* of *Christians*? Is
 it possible that you can really in your *Heart* believe,
 the *Omission* of these, at the best, but indifferent
 Things in the *Rubrics* of our Church, to be a *Grie-*
vance so intolerable, as dividing into *Parties*, and
 separating from one another; as forsaking the
 Church's *Communion*, and setting up an opposite
Altar; as combining into a separate *Congregation*,
 and a Kind of a new *Independent Church*, with a
 new *Communion Office*, from which you have ex-
 cluded the *Ten Commandments*? Tho' in several
Views they are the most useful Part of the whole
Service, as they assist the *Pious* with a more parti-
 cular *Confession* of *Sin*, and as they more particu-
 larly remind or instruct the *Ignorant* in a com-
 pendious *Knowledge* of their *Duty*. And were your
 late Performances to be canvass'd by the same *Me-*
thod which an *Artificer* of your own has taken against
 a much better Man than your self, as the *World*
 says; and could any *Scavenger* be found for this
 dirty Work, it would easily appear how much and
 how often you forget your self.

I would intreat you Sir, the *Author* of the *Reasons*,
 and of this *Criminal Schism*, to think sadly, how
 you'll be able to answer to *God* or *Man*, for the de-
 plorable *Mischiefs* you bring upon this poor Church,
 now in a State of great distress, suffering for a holy
 Cause, and a holy Conscience, by this *New Divi-*
sion

tion which you have made. Oh that you should be her
B——r!

You know, Sir, I'm sure (tho' not mentioned by you in your *Eccles. History*, yet related in *Cotton against Williams*, P. 117) the Story of Penry, an eminent Separatist in Queen Elizabeth's Time (as you, alas! are now) who at the Place of his Execution, told the World, that he had grievously offended the Queen's Majesty, and drawn many of her loyal Subjects into Separation from the publick Assemblies of the Church: And tho' he did see his Error, and beg Pardon; yet, because he could not recal those he had led away, therefore he acknowledges, their Blood may justly be required at his Hands. This lay hard upon his Conscience when he came to die; and may be a very disquieting Reflection to you, Sir, who are involv'd in the same dreadful Schismatical Guilt, when you come to lay your Head upon your dying Pillow.

But I hope (at least, I wish) better Things of you, and that you will in A Second DESERTION DISCUSS'D, own your Mistakes (whether wilful or otherwise) return to the Church, and be so successful, as to bring those along with you, whom you have caus'd to stray from her.

Indeed if the Condition of our Church Communion were such as God's Law does forbid, or will not allow; they might and ought to forsake her, who has forsaken him. But this can't be prov'd against her, since she exacts no forbidden Thing of them, since they do not (I think, as yet) condemn her Doctrine: And since there is nothing unlawful appointed in her Worship; to withdraw from her, because those Additions and Alterations they on a sudden are fall'n in Love with and do so much affect, that they will leave Father and Mother for their sake; to renounce her on these Accounts (which indeed can't be remov'd but by the same Power only that establish'd 'em, that is, by the Clergy in Convocation, prepared by them, and fitted for the Stamp of Supreme Authority)

rity) is such an unreasonable and criminous Separation, as does, for any Thing we know, put them out of the Communion of the *Catholick*, as well as the *English Church*; and consequently out of the ordinary Means of Salvation; which is a Suggestion not to be slighted.

Sure I am, *St. Austin* tells us, *It is Manifest, that he who is not a Member of Christ, cannot have the Salvation of a Christian. But the Members of Christ (he goes on) are join'd together by the Charity or Love of Unity, and by the same do stick to their Head; which Head is Christ Jesus.* Now if it be impossible that any Man should be a Member of Christ the Head, who is not a Member of his Body, the Church; and if 'tis impossible a Man should be a Member of the Body from which he is divided; and that Schism does so divide a Man from the Body: In what a deplorable State is the *Schismatick*? And how then can a Man that is such; a Man that lives within the Communion of the Church, and uncharitably divides from it, be saved?

Ay, but tho' they have indeed separated from, and deserted this particular Church of *England*; yet they have not separated from, or deserted the *Catholick Church*, but are united to the Members thereof, usurping the Title of *Primitive Catholics*.

But, I fear they are under a sad Mistake, and are no more *Catholics* than *Hereticks* are. For as the same *St. Austin* says (*Lib. de Fide, 21 Symb. Cap. 3.*) *Neither the Heretick pertains to the Catholick Church, because he loves not God; neither the Schismatick, because he loves not his Neighbour.* And *Luther*, I remember, in his *Colloquies* says, that the *Heathen sins against God the Father, the Heretick against God the Son, and the Schismatick against God the Holy Ghost.* If there be such notorious and ^{positive} Guilt on the Part of him who sins against the *Holy Ghost*, above that of him who sins against the *Son*, that the latter may obtain Forgiveness, but the other is excluded

all Hope or Possibility of Pardon: What Mercy then can they expect who do thus wilfully offend? For who (says the same Father in another Place) Fights with such Evidence against the HOLY GHOST, as he who rages against the Church with such proud Contentions?

'Tis, I think, not to be doubted, but that a Man may as certainly be *Damn'd* (without Repentance) for being a *Schismatick*, as for being a *Heretick* in his Opinion; or a *Rebel* to his Prince, a *Drunkard*, or an *Adulterer*, in his Manners. Sure I am, the ancient Christian Fathers thought so; who have dis-
 fected this monstrous Sin to the Horror of any truly conscientious Christian. To Instance but in one only (because so generally known) and that shall be in *Dionysius*, Bishop of *Alexandria*, as *Nicephorus Calixtus* relates *Lib. 6. C. 4.* who affirms it to be no less Glory, yea, greater, in his Judgment, not to divide the Church, than not to sacrifice to Idols; which in plain Terms is to say,

'Tis as great a Sin to be a *Schismatick*, as to be an *Idolater*. And that the strictest Life of a *Schismatick*, can never in the Judgment of sober Men (especially *St. Austin*) make Apology for his being such, did he lead the Life of an Angel.

I wish our daring Deserter of his indulgent Mother, would well consider what a late learned Divine says in this Case:

'Were I so fond of my Judgment, as to lay it in the other End of the Balance against the Determinations of the Church, so as to conclude with my self, that I could mend the Form of our Prayers in any Particular (as that blasphemous Wretch said, had he stood at God's Elbow when he made the World, he would have told him how to have made it better) I should suspect such a Daring Thought, as the Spawn and Injection of the Old Serpent. For tho' I will not captivate my Understanding

understanding to any Man's *Ipse dixit*, or suffer
 my self to be led away by an *Implicit Faith*; yet in
 Matters of *Discipline, Order, Government, and*
Manner of Worship, where nothing is obtruded,
 contrary to the *Word of God*, I desire to submit to
 the Will, and Acquiesce in the Commands of my
 Governours. And tho' I were so Eagle-Eyed, as
 to discern Defects in our Church Offices (for she
 pretends not to be Absolute, as appears by her *Pre-*
face before her *Service Book*) so they were consistent
 with Piety, I would not go about to make a
 Rupture in the Church, and stand aloof from her
 Communion, tho' I should not be gratified in having
 that amended, which perhaps some ill Humours,
 or Perturbations in mine own Eyes, represent to
 me to be amiss. For as, the Eastern Proverb tells
 us, *Tho many Things which I want are dear, yet Pa-*
tience is cheap: So, tho' what I would have may
 seem to me of great Consequence, yet the *Pence*
 and Welfare of the Church are far greater. Thus
 that Reverend Divine Dr. Hinkley, in his *Persuasive*
to Conformity, P. 88, 89. whose Christian Temper,
 Meekness, and Modesty, I leave to be thought of
 by our less humble and more *conceited Author*,
 whose *Pride and Vain Glory*, not suffering him to ac-
 knowledge his Mistake, strain all his Wit to de-
 lude himself and others, into a strong Belief of
 them, and of his Ability to defend 'em.

But supposing there were any Blemishes or De-
 fects in the Constitution of our Church, a good Man
 (sure) would not proclaim 'em, and lay them open
 to the World, but rather cast a Veil upon, cover and
 conceal them from common Notice and Observa-
 tion. For, perhaps it may be found, at the Day of
 Reckoning, as great Wickedness for a Man to
 expose the *Nakedness* of his *Spiritual Mother*, as it
 was in that *Accursed Wretch* to look on the *Shame* of
 his *Natural Father*. Had the *Author* of this *New Se-*
paration but exercised that Modesty, as not to pre-
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fer his own private Sentiments before the Judgment and Peace of the whole Church, he would have continued in her *Communion*, and either have kept his trifling *Opinions* to himself, or at least not have *advanc'd* them into *Principles* of *Separation*.

Yet, once more, I wish he and his *Sectaries* would bethink themselves, whether it be fit to venture upon the Damning Sin of *Schism* on the Grounds they proceed, *viz.* Because some of the *Prayers* and *Rubricks* in our *Communion Service*, are not exactly the same as in the *First Liturgy* of *Edward the VI.*

Can you, Sir, who have made your self the *Head* of the *Separation*, the foremost in this new *Apostasy*, think, that all the *Prophecies*, *Prefigurations*, and *Descriptions* of the *Old Testament*, concerning the *Unity* of *Christ's Church* under the *Gospel*; that all the *Predictions* and *Injunctions*, all the earnest *Intreaties*, and passionate *Obtestations* of *Christ* and his *Apostles*; all the solemn sacred *Acts* and *Endeavours* of *Apostolical Pastors*, to keep up *Unity* in the Church; all the *Detestation* of *Discord*, and *Disuniting*; all the terrible *Denunciations* of the severest *Judgments* against the causeless *Breakers* of the Church's *Peace*: Can you, I say, imagine, that all this will be put off, and made void upon such *sorry* Grounds, such trifling *Reasons*, as you, and none but you, ever found out, to give Countenance to so wanton and ridiculous, and every Way *indefensible* a *Separation*?

Believe it, Sir, it concerns you, who have so unexpectedly broken away from the Church, rent the tender *Bowels* of that holy *Mother* who gave you *Life*, and whose *Breasts* you suck'd; who have not only thus ungratefully *deserted* her your self, but made it your *Business* to *bereave* her of as many of her *Children* as you can seduce by artificial *Addresses*, and false *Insinuations*, by indefatigable *Endeavours*, to gain *Profelytes* to your *Schism*, and to harden them

them in it : It concerns you (I say) both for their Sakes, and your own, to bring more plain and weighty Reasons than yet you have done, to prove their *Separation just and necessary*; because your *Schism* otherwise, according to the Sentiments of the *Fathers*, is not a *less*, but a *greater Crime*, and stains with a deeper Guilt, than if at your *New Altar* you should *Sacrifice to Idols*. For tho' *Idoltry*, simply considered, be in it self worse than *Schism*, yet *Schism* in its Consequences is more pernicious. Thus he, Sir, who is the *Head* of a *Schism*, does more Mischief to the Church of *Christ*, than if he turned *Pagan*, *Turk*, or *Jew*. But alas! what shall we say? Or what, think we, will the Generations to come say? Will not Posterity stand amaz'd, to find a Separation of *Episcopal Protestants* (which I don't hear these Men have as yet publickly disown'd themselves to be) from the Church of *England*; which by the Judgment and Suffrages of the most able *Protestant Divines*, as well Abroad as at Home, is not only a true and sound Part of *Christ's Universal Church*, but the most sound and Orthodox, the most truly *Primitive* and *Apostolical*, of any at this Day on the Face of the whole Earth?

Will it not (I say) amaze future Ages (as it surprizeth the present) to hear of a Separation from this so much *Admired Church*, which, brighten'd by the Flames of her *Martyrs*, came forth of those persecuting Fires with such Purity and Glory, that she appeared bright and glittering in the Eyes of her Neighbours; yea, the Light and Splendor of the whole Christian World? What will those who succeed hereafter say of those our new *Episcopal Separatists*, that have deserted this Church upon no just Occasion given, upon Pretences so weak and frivolous; yet so obstinately insisted on, as to form an *Opposite Communion*, and set up a *New Altar*?

It is observable, that the *Jesuits* themselves (the bitterest Enemies of our Church) do not change
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her *Liturgy* with any Thing *materially Evil*, but only that it is *deficient* in many *Usages* and *Rites*, which they pretend (but cannot prove) to be *Apostolical*. And now if those *Children* which she has nourished and brought up, be (upon the same Pretence) as spightful and bitter against their *Holy Mother*, as even her profess'd *Adversaries*, the *Roman Jesuits*, bringing the same *Accusation* against her, let them look to it, that even *They* become not their *Accusers* at the last Day.

But in the mean Time, let them know assuredly, that the *Defects* and *Omissions* they charge her with in the *Matter* of her *Prayers*, will be found too light to weigh in the Balance against the black and tremendous *Guilt* of their *Schism* and *Separation*, and all the direful *Consequences* of it here and hereafter. A *Departure* from the Church can be excus'd by nothing but *Terms* of *Communion* plainly sinful: For it is most certainly our *Duty* to comply with any Thing that is not sinful, rather than break *Communion*.

Suppose then *Prayer for the Dead*, and the *Mixture*, were forbidden by the Church, which yet they are not (being only left out, and not injoin'd) can it be reasonable to withdraw from her *Communion* upon such a slender Pretence?

When Men in our Church are taught how to believe aright, and how to live well, and how to die well; and have all good and proper *Offices* admirably fitted to serve these great Purposes, in order to their eternal *Salvation*, tho' *Prayer for the Dead* be not injoin'd, (which yet how our Church notwithstanding does practise it, you have seen above :) and tho' the *Mixture* be not inserted among her *Rubricks*, yet it is not prohibited: and what can Men, that have no ill Design, desire more?

Certainly, Sir, to *desert* such a Church, to leave such a *Communion*, and set up one in *Despight* and *Opposition* to it, built upon *decrepid uncertain* *Traditions*,

tions, doating enough indeed to be thought *Old*, and *Old* enough to be found *Rotten*: This, I can't help thinking, must proceed from something that is very ill, but not yet seasonable to be own'd; and therefore I shall content my self to guess and not to name it: But yet I shall not forbear to say, 'Tis down-right *Schism*, if ever there was *Schism* in the World.

Let them then (I say again) bethink themselves what a mighty Evil *Schism* is, and will be found so before *God* at the last Day: And whether the Things they have forsaken their *Mother* for, are fit to be laid in the Balance with the *Peace* and *Unity* of the Church, and the Consequences of it. Sure I am, none ever thought so before: None of the *Martyrs* in Queen *Mary's* Days; some of them hugg'd the *Liturgy* in the Flames (not the *First* of King *Edward*, which indeed was not thoroughly rack'd from the *Lees* of *Superstition*, the true Reason, I fear, 'tis now so zealously contended for) but the *Second Book*, in which the Things, these new Troublers of our Church are so noisy for, are left out. Of this *Book*, I have told you the venerable Bishop *Ridley's* Judgment. I shall now lay before you the *Encomium* the great Arch-Bishop *Cranmer* gave of it, who seal'd it with his Blood, *That he did believe, that there had not been a more useful and godly Book*, than the *ENGLISH Liturgy*, compos'd since the Time of the *Apostles*. To which I will add the Testimony, which Dr. *Rowland Taylor*, that blessed Martyr, gave of the same excellent *Composure*.

There was, publish'd by the most innocent King *Edward* (for whom God be prais'd everlastingly) the whole *Church Service*, with great *Deliberation*, and *Advice* of the best learned Men in this Realm, and authoriz'd by the whole Parliament, receiv'd and publish'd gladly by the whole Realm: which *Book* was never *Reform'd* but once; and yet by that *One Reformation*, it was so fully perfected, according
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to the Rules of our Christian Religion in every behalf, that no Christian Conscience could be offended with any Thing therein contain'd. I mean (says he) not of the *First*, but of the *Book Reformed*.

What would that holy *Martyr* have said, had he seen it *Reform'd* as now it is, the Superstitions and Corruptions of the Church of *Rome* being intirely *Abrogated*, and all Things rectified according to the *Word of God*, freed from whatsoever might reasonably be excepted, against, and made fully Perfect.

I know not, Sir, how this our incomparable Liturgy should fall under the Censure, or be excepted against by any but *Roman Catholicks* (as they love to call themselves :) that they should be highly offended at it, is no Wonder ; because this, under God, has been the most effectual Means of keeping out *Popery*, and continuing the *Reformation* among us ; the strongest and most effectual *Bulwark* that ever was rais'd against the *Roman* Superstitions and Idolatries. This some *Foreigners* (as a Reverend Person observes) have been so sensible of, that they have not doubted to declare the *Common-Prayer Book* of the Church of *England*, of all *Liturgies* extant in the World, best deserving to be the *Universal Liturgy*, for being so excellent a Repository of the holy Doctrine, as well as Devotion, contained in the Scriptures. Besides it is most conformable to Antiquity ; except in such Instances where it has exceeded and improved upon it, so that there is none comparable to it ; as keeping the most desirable *Mean*, betwixt two *Extremes*.

Thus, Sir, I have freely laid open my Mind, and unbosom'd my Thoughts to you. And I hope it can give no Offence, that a true *Son of the Church*, after such an insolent Charge drawn up against her, and her admirable *Liturgy* aspers'd by an inglorious *Deserter*, and this publish'd to the World, in open Defence of a Church, for which our *Fore Fathers* laid

down their Lives, and the best of Kings was Martyr'd: It can sure be no Offence, but filial Duty, to wipe off the Aspersions, and vindicate the Honour of his *Holy Mother*, by whom, thro' the Blessing and Mercy of *God* he has his Soul's Spiritual Birth and Growth, and in whose Bosom, as he has always lived, so he hopes to die.

And here, Sir, I had put an End to this tedious Letter, had you not startled me with a *New Communion Office*, which you sent, compos'd and printed, I presume, *Permissu Superiorum*, to supply (forsooth) the Deficiencies of that of the Church's, and to juggle out that unedifying Performance: In which I observe as before, he has left out the *Decalogue*, and the People's Confession and Intercession, joined to each of the *Divine Precepts*. He likes 'em not, and will not admit them to be read in his *Profouche*; tho' they were ever esteem'd an admirable Provision and Security against Idolatry; because (says he) putting the *Ten Commandments* in the *Communion Office*, was not done by our *First ENGLISH Reformation*, and is altogether modern and unprecedented.

True it is Sir, the Recital of them with the Responses, were not in the *First Office* of *Ed. VI.* but were introduc'd into the *Second* (so greatly admired and loved by the Martyrs of *Queen Mary*.) yet, such an Order it is (says the learned Author of the *Alliance of Divine Offices*) and of as high Prudence as can be devis'd in such a Christian Affair. Here is *God* speaking by the Priest, another *Moses* to the People; so that it should be, *Speak thou unto us all that the Lord our God shall say unto thee*, Deut. 5. 23. He stands delivering *God's* Message unto us, while we lie prostrate in the lowest Posture that we can, stricken down with Terror at those dreadful Laws, which never any Man, without *God's* preventing and assisting Grace, did, or can observe; the Violation of the least of which, were enough in *God's* strict Justice eternally to condemn us.

And

And therefore we are directed by the Church, to invoke God's Grace for the Performance of his Will. To every one we are taught to apply St. *Austin's*, *Da quod jubes*, Grant me to do what thou commandest. The Sum of this petitionary Response is derived from *Deut.* 5. 29. *Oh! that there were such an Heart in them, that they would keep all my Commandments.* And as we crave such an Heart from God, so we implore his Mercy for our Violation of them. So *he*, P. 177. To whom I shall add what the Learned and Pious Dr. *Hammond* in his *Vindication* of the *English Liturgy*, says,

Tho' the reading the *Commandments*, and *Prayer* before, and *Responses* after each of them, be not anciently to be found in the Church, as a Part of the *Service*, but only retain'd in the *Catechism*, till King *Edward's Second Liturgy*; yet seems it to be a very profitable Piece of *Devotion*, being made use of as it ought. The *Priest*, after a premis'd Prayer for Grace, to love and keep God's Commandments, is appointed to stand and read every one of the *Commandments* distinctly to the People, as a kind of *Moses*, bringing them from God to them. These are they to receive in the humblest Affection of Heart, and Posture of Body, as Means to try and examine themselves; to humble themselves in a Sense of their several Failings, and thereupon implore (every one for himself and others, even for the whole Kingdom:)

First, *God's Mercy* for *Pardon* for all that has been committed against the Letter of each Commandment, or what ever *Christ* and the Gospel have set down under any, or may be reducible to any of those Heads. And,

Secondly, Grace to perform for the Time to come, whatsoever may be acceptable to *Christ* in that particular. This being thus distinctly and lei-

‘ leisurely done to each particular Precept, the
 ‘ Heart enlarging to every particular under that,
 ‘ proves an excellent *Form of Confession* of Sins, and
 ‘ of *Resolution* (and praying for Strength) to for-
 ‘ sake them.

‘ And let me tell you, (says that *Great and Holy*
 ‘ *Man*) were God’s Pardon thus fervently and of-
 ‘ ten call’d for, by each humble Soul in a Kingdom,
 ‘ for every Man’s *Personal* and the whole Kingdom’s
 ‘ *National Sins*, the *Atheism*, speculative and practi-
 ‘ cal, the *Impiety*, *Infidelity*, *Want of Love*, and *Fear*,
 ‘ and *Worship of God*, &c. in the *First-Commandment*,
 ‘ and so thro’ all the rest, and the *Grace of God*, to
 ‘ work all the contrary Graces in every *Heart*, in the
 ‘ *Heart* of the whole *Kingdom*, as humbly and hear-
 ‘ tily invok’d: the Benefit would certainly be so
 ‘ great, and so illustrious, *that none but Satan*, who
 ‘ is to be dethron’d, and part with his Kingdom
 ‘ by that Means, would ever deem it *Necessary* to cast
 ‘ out this part of the Service. *Vindic. Cap. 1. Sect. 37.*

But alas ! this good Doctor, not having the *Spirit of Prophecy*, could not foretell there should an *Extraordinary Man* arise, who, in Conjunction with SATAN, should think it, if not *absolutely Necessary* (as *Prayer for the Dead*, and the *Mixture*, yet) highly convenient at least, to cast these *Ten Commandments* (so unserviceable to the Interest of *him*, who is the great Promoter of Division) out of his new *Communion Service*, under the Pretence of their being *altogether Modern*. And yet as Modern as he says they be, and therefore leaves them out, they need (says the pious and Devout Bishop Taylor) no other *Warrant* for their *Antiquity* than the 20th Chapter of *EXODUS*. Preface to his Holy Offices.

And, if the *Decalogue*’s not being taken by our *First Reformers* into the *Communion Office* in that *First Liturgy* of *Edward VI.* be indeed one Reason (as this *Author of the Reasons* says) of leaving it out in his *New Service* ; why, for the same Reason, are the *Senten-*

ses and *Exhortation* suffered to be continued in the common *Daily Service*, and not cast out with the *Commandments*, since *they* are not in that *First Liturgy*, which begins with the *Lord's Prayer*?

And as upon a Review of the *First Book*, those *Sentences* with the *Exhortation*, *Confession*, and *Absolution* were added; so was the *Decalogue*, with great *Piety*, made a most useful and valuable Part of *God's Worship* and *Liturgy*, by the *Suffrages* at the End of every *Commandment*.

Those Holy Men, it seems, had quite different Sentiments of the *Divine Decalogue*, than the *Composer* of this *New Office* informs us he has. They did not think those divine Precepts of the *Moral Law* (by which we are to square our Lives here, and by which we must be judged hereafter) were so appropriated to the *Jewish Synagogue*, as to deserve no Place in the *Christian Worship*. Wherefore, to their great Edification in *Piety*, they order'd the Recital of the *Ten Commandments* at the Beginning of the *Communion Service*, with a short Devotion at the End of every one of them; most prudently and piously judging, that, till *Church Discipline* was restored, nothing could more effectually awaken such as came to receive the *Holy Sacrament* to a deep Seriousness in it, than having the *Law of God* thus solemnly pronounc'd with those Stops and *Suffrages* at the End of every Precept, to make the People with penitential Sorrow reflect upon their manifold Offences against it.

And indeed, that it was not so in that *First Liturgy*, and that *Prayer for the Dead*, with some other Things, were kept in, which upon the Review were left out, is not to be wonder'd at: For neither could they, whose Office it was to *reform*, see thro' all Things at first View, nor (possibly) would they bring in all Things requisite for a *Thorough Reformation* at once; but first inform the People's Understandings, as to the several gross Errors of the Church

Church of *Rome*, that so they might remove the unjust Prejudices they might have had against them, which else would have occasioned great Disturbances, had they been at first enacted.

But there is yet another Reason this *Refiner* of *Liturgies* gives, for his casting the *Ten Commandments* out of that *Office* of his, which he sets up in Opposition to the Church; and that is, his Dislike of the *Fourth*, which being placed among the rest, rather than admit that Precept, he thought it better to exclude the other *Nine*, and so the *Bill* passed against them all.

But that *Fourth Precept* being certainly a Part of the *Decalogue*, which was design'd to be a Rule of our Obedience in all Ages, is therefore received in our Church, and taken into her *Liturgy*. But this *Great Man*, it seems, thinks otherwise; in which, (according to what *Dr. Hammond* says above) *Satan* and our Author (two of the great Disturbers of the Church at this Time) are of the same Judgment, and perfectly agreed.

He tells us, he therefore leaves out the whole *Decalogue*, because the *Fourth Commandment* is foreign to the *Christian Religion*; and therefore he excuses his leaving out the *Ten Commandments*, out of Disaffection to the *Fourth*; for these are his express Words, *The Fourth Commandment is foreign to the Christian Religion; And therefore, because it could not well have been singly omitted (why not, if it be foreign to the Christian Religion?) he thought fit to wave repeating the rest.* Tho' if his Dislike had proceeded from real Tenderness, he might have guarded against this Objection by a Rubrick, as the *Scotch Church* has done in her *Liturgy*, without proceeding to that Height of Indiscretion and Outrage, as to cast them out. And besides, he might have observ'd, that the Church of *England* intended this Construction, that it was the Morality of the Worship, and not the particular Day of the *Jewish Sabbath*, in which she

she instructs her Children : For both in her Communion Office and Catechism, she has alter'd the *Sabbath Day* in the End of the Fourth Command, as it stands in *Exodus* and *Deuteronomy*, into the Seventh, *Wherefore the Lord blessed the Seventh Day, &c.*

And therefore, really, Sir, I'm apt to think this Gentleman conceals the true Reason of leaving the whole Decalogue out of his Office ; and that it was not indeed for his Dislike of the Fourth, but of the Second Commandment, and out of a Deference to others who have left this out ; and for their doing so, they do affirm, that that Second Commandment doth not at all oblige Christians, but belongs only (as our Author says of the Fourth) to the Jewish Dispensation, and so foreign to the Christian Religion.

Or, what think you, Sir, of the Fifth, Honour thy Father and thy Mother ? What if That (tho' not own'd for such, yet) be not the least Inducement to the Omission, of which his Performance and Practice is an open and bare-fac'd Violation, in dishonouring his civil Father, by whose supreme civil Authority, our Sacred Liturgy is establish'd ; and despising his Spiritual Mother, whom, by all Laws, human and divine, he should live in Obedience to ? And how displeasing it is to Christ, that any should despise his Church ; as it appears in many Places of Scripture, where the Church is highly magnify'd, so especially in *Matt. 18. 17.* where our Lord has commanded, that that Person shall be accounted as an Heathen Man and a Publican, who hears, and obeys not the Church.

Sir, This Man's despising, impleading, and deserting his Holy Mother ; wrangling with her Children also, whom he can't pervert to his Party and debauch from their Duty and strict Obedience to her, brings to my Remembrance the famous Conference at Hampton-Court, where the Dissenters were loud and clamorous for Alterations in the Common Prayer Book ; and when they were admitted to give
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their *Reasons* for it, before that learned Prince King *James*, they were then found to be as weak and unsatisfactory, as you see our *Author's* are now, tho' urg'd with as great Importunity by *them*, as now by *him*: Thus his *Majesty* has told us in his *Proclamation* of *March* the 5th, in the first Year of his *Reign* printed before the *Old Common Prayer*, in these Words,

' We found mighty and vehement Informations,
' supported with so weak and slender Proofs, as appeared to us and our Council, that there was no
' Cause why any Change should have been at all
' in that which was most impugn'd, the *Book of Common-Prayer*, containing the Form and the Service
' of God here establish'd; neither in the *Doctrine*,
' which appear'd to be sincere, nor in the *Forms* and
' *Rites*, which was justified out of the Practice of
' the Primitive Church. Thus that learned and judicious Prince.

The same, I doubt not, all unprejudic'd and impartial Men will think of our present Liturgy, notwithstanding our *Author's Reasons*: And that it being happily settled and establish'd, it ought not to be *Alter'd*, because, as Mr. *Baxter* formerly, so our *Author* now vainly presumes he can make a better. And truly, Sir, I wish this audacious *Gentleman* may stop here, and not go on in the Height of his *Self-Conceit*, to censure our *Creed*, as well as our *Liturgy*, as deficient too, because it wants just as many more Articles, and lengthen our *Creed*, as well as shorten the *Commandments*, and in Time correct the *Magnificat* also. But to proceed, the *King* therefore in the Conclusion of his *Proclamation* says,

' We do admonish all Men, that hereafter they
' shall not expect or attempt any farther *Alteration*
' in the *Common and Publick Form of God's Service*,
' from this which is now establish'd; for that neither will we give Way for any to presume, that
' our own Judgment having determin'd in a Matter
' of

‘ of this Weight, shall be sway’d to *Alteration* by the
 ‘ Suggestions of any light Spirit.

And in the same Proclamation the learned King
 says,

‘ We had no Reason to presume Things were so
 ‘ far amiss, as was pretended, because we had seen
 ‘ the Kingdom under that Form of Religion, which
 ‘ by Law was establish’d, in the Days of the late
 ‘ Queen, of famous Memory, blest with Peace and
 ‘ Prosperity, both extraordinary, and of many
 ‘ Years Continuance: A strong Evidence that God
 ‘ was therewith well pleased. And if God be for
 it, we need not care what *Humorist* shall inveigh
 against it; nor yet alter our *orderly, regular Constitution*
 and our *Rubrics*, to gratify the Fancy of any proud
 Opiniator.

I remember, Sir, to have read, that it was a *Law*
 among the *Locrians*, that he who offer’d to repeal or
 change their *Ancient Laws*, and put up *New*, should
 come with a *Rope about his Neck* to their *Senate*, that
 if there were better Reasons against his *New Laws*,
 than for them, he should be hang’d up for his bold
 Attempt: Now tho’ this is confessedly severe, yet
 some Proportion of this Caution would certainly
 have prevented some forward Proposals and Innova-
 tions. But I proceed now,

Sir, to take some notice of the *Office of Confirma-
 tion*, which this improving Genius (by Virtue of
 that *Authority* he invests himself with) has lately
 published in his *Preface*, to which he tells us, he has
 restored the *Gross* and the *Chrism*; and in his *Office
 for the Sick*, the *Anointing with Oyl*.

I. *As to Confirmation.*

I Shall lay before you what the most learned and excellent Dr. *Jeremy Taylor* says in the Fifth Section of his Discourse of *Confirmation*, where he says,

That *Prayer* and *Imposition of Hands*, was the whole Procedure in *This*, and all the Christian *Rites* and *Ministries* of the Church ; that they are nothing but solemn and appointed Prayer, by an intrusted and a gracious Person, specified by a proper Order to the Blessing design'd. And therefore, when St. *James*, commanded that the Sick Persons should send for the Elders of the Church, he adds, *Let them pray over them*, that is, lay their Hands on the Sick, and pray for, that's praying over them. 'Tis *Adumbratio Dextra* (as *Tertullian* calls it) the right Hand of him that Ministers, overshadows the Person for whom the Prayer is made.

And because *Confirmation* was most signally perform'd by this Ceremony, and was also (*Heb. 6: 2.*) call'd and noted by this Ritual Part of it, *Imposition of Hands*, this Name was retain'd in the Christian Church. And this Manner of ministring *Confirmation* was all (says that learned Bishop) which was in Commandment or Institution.

But because, in *Confirmation*, we receive the *Unction* from above, the Fathers made use of this Allegory, and pass'd into an external Ceremony and Representation of the Mystery, to signify the inward Grace,

I find (says he) in *Cyrl*, and in some late Synods, other pretty Significations and Allusions, made by this Ceremony of *Chrism*. That this was the ancient Ceremony, is without doubt, and that the Church has Power to do so : But now observe what this great Man concludes, viz.

Because

Because there was no Command for it, Concerning *Chrism* there is no written Word, says St. Basil; that is, of the Ceremony there is none; he said it not of the whole Rite of Confirmation: Therefore, tho' to this we are all bound, yet as to the Anointing, the Church is at Liberty, and has, with sufficient Authority, omitted it in our Ministration. He goes on, and says,

In the Liturgy of King Edward VI. the Bishops us'd the Sign of the Cross upon the Fore-Heads of them that were confirm'd: I do not find it since forbidden or revok'd, save only that it is omitted in our later Offices. And therefore, it may seem to be permitted to the Discretion of the Bishops; but yet not to be us'd, unless where it may be for Edification, and where it may be by the Consent of the Church; against which I have nothing else to interpose, but,

That neither this, nor any Thing else, which is not of the Nature and Institution of the Rite, ought to be done by PRIVATE AUTHORITY, or ever at all, but according to the Apostle's Rule, decently, and according to Order; that is to be done, and nothing else: For Prayer and Imposition of Hands, for invoking and giving the Spirit, is all that is in the Foundation and Institution.

And in his Epistle Dedicatory, that pious Prelate thus expresses himself.

Indeed it is one of the Advantages, in which we can rejoice in the Ministry of this Rite in the Church of ENGLAND and IRELAND; that whereas it was sometimes clouded, sometimes hindered, and sometimes hurt by the Appendages and useless Ceremonies, it is now reduc'd to the primitive and first Simplicity amongst us; and the Excesses us'd in the Church of Rome are wholly pared away (which I fear are those the New Office has restor'd) and by holy Prayers and Imposition of Hands, it is worthily and zealously administer'd.

To this, I shall add what Dr. *Comber* says upon the Office of *Confirmation* in our *Common-Prayer Book*, where he shews,

That the *Oil*, or *Chrism*, which was anciently us'd, is not of *Apostolical* Institution, nor us'd in *Confirmation*; but was added after their Times, in Allusion to the *Oil* unto which the *Holy Spirit* is compared for its healing and flaming Qualities.

This *Chrismation* (he says) is accompanied with much *Superstition* in the *Roman Church*, and has excluded the more ancient Rite of *Laying on of Hands*: So that our *Reformation* (as he well observes) restored (not the *Chrism*, but) the primitive Ceremony, and rejected the *Anointing*, well knowing it was not *Essential* to this Office, nor us'd by the *Apostles*; since we do all that is recorded they did.

It is said (*Act. 8. 17.*) *They laid their Hands on them, (viz. on those that believed) and they received the Holy Ghost.* Here is no Mention of *Oil*, or of *Balsam*, which *Pope Eugenius the 4th.* and the Council of *Florence*, and the *Roman Catechism*, affirm to be the Matter of the Sacrament (as they call it) of *Confirmation*: Nor is there any Mention of those Words, *I Sign thee with the Sign of the Cross, &c.* which the *Pope*, and the *Popish Catechism* calls the *Form of the Sacrament.* The *Apostles* us'd no *Unction* in *Confirmation*, which *Estius* confesses to be the more common Opinion even amongst the *Romans* themselves. In that, or any other Place of Scripture, there is only Mention of *Imposition of Hands*; no *Anointing*, and *Crossing the Fore-Head* with the *Balsamated Oil*, by the *Finger of a Bishop*.

To what has been said, let me add what our famous and most learned Bishop *Jewel* says, in his Treatise of the Sacrament, P. 79 where complaining of the several *Abuses* in *Confirmation*, he censures this as a very great one in the Manner of its Ministrations: For, thus (says he) the Bishop said,
I Sign thee with the Sign of the Cross, and confirm thee
 with

' with the Oil of Salvation : This they (the Roman
 ' Bishops) did, these were their Words: They took
 ' not this of *Christ*, nor of his *Apostles*, nor of the
 ' *Ancient Fathers*. It agrees not with our Christian
 ' Faith, to give the Power of Salvation unto Oil.
 ' He that seeks Salvation in Oil, loses his Salva-
 ' tion in *Christ*, and has no Part in the Kingdom
 ' of God. Oil for the Belly, and for necessary Uses
 ' of Life : It is no fit Instrument, without Com-
 ' mandment, or Promise by the Word, to work
 ' Salvation. And again, P. 91. (says he) when
 ' they blessed or hallowed their Oil, they added
 ' these Words, O Lord, let this Oil by thy Blessing, be
 ' made a Spiritual Ointment, to purify both Soul and
 ' Body : At which that most venerable and holy
 ' Bishop breaks out into these Expressions,
 ' O Christ Jesu ! Where was thy Cross ? Where was
 ' thy Blood, and the Price of thy Death and Passion,
 ' when a Drop of Oil was of Power to work Remission of
 ' all Sins, to save and defend against all the Darts of the
 ' wicked Spirits, and to refresh both Body and Soul ?
 ' Yet so were we taught, and so were we led, says
 that learned Prelate.

Now, whether this Restoring Humour of the new
 Separation, doth not so teach and so lead, in en-
 joining the Practice of this Popish Abuse of Confirma-
 tion, let any impartial Man judge, when he shall
 have perus'd the Rubrick in that Office ; where he
 orders the Bishop before he begins it, To take some
 Chrism or Ointment : And verily thus the Prescription
 of the Council of Trent says, it must be a Com-
 position of Oil and Balsam, agreeably thereto, which
 prescribes that it be made of Sweet Oil of Olives, and
 precious Balsam, commonly call'd Balm of Gilead ;
 and then putting it into a decent Vessel, he shall stand
 and consecrate it in this Manner and Form.

O Lord of Mercies, and Father of Lights, from
 whom every good and perfect Gift proceeds, send down,
 we beseech thee, thine holy Spirit, to sanctify this Oint-
 ment :

ment: And grant, that all those who after Baptism shall be Anointed therewith, may be cleansed and purify'd both in Body and Soul.

Now I leave it to you, Sir, or any sober Man to judge, whether, because this Custom is laid aside by the Church of England (as it is by all other Reform'd Churches) and She doth not order her Bishop, as this Principal of the Schism doth his, in the Rubrick of his Confirmation Office, To anoint every one of the Persons to be Confirm'd with the Chrism or Ointment (made exactly according to the Roman Dispensatory) making the Sign of the Cross upon the Forehead, and saying, I sign thee with the Sign of the Cross, I anoint thee with holy Ointment:

I leave it, I say, to all sober Christians to judge, whether the Omission of this Roman Superstition, will bear him out in his Separation from the Church of England, or excuse him from the Guilt of a most unreasonable and enormous Schism.

For these things it was, that Calvin said of the First Liturgy of King Edward VI. that there were in it *Tolerabiles Ineptiae*; why he call'd them so, since Fooling in the Worship of God is, no doubt, *Intolerable*, let him account for: And so likewise let our Author for his not being satisfy'd without them. But the things Calvin so censur'd, the Liturgy was clear'd of in the Amendment; viz. of Prayer for the Dead, Chrism at Baptism and Confirmation, and Unction of the Sick, which are the things our Author is so clamorous to have brought in again and restor'd, as they were in the Times of Popery. We all know, Sir, it is requir'd in Popery, that the Priest at Baptism do cross the Child with Oil or Chrism on the Crown of the Head, to give it its full Christendom, lest it should die before Confirmation; which Confirmation the Romanists do thus describe: It is an Unction with Chrism (which is a Compound of Oil of Olives and Balsam) upon the Forehead, in Form of a Cross, by the Hand of a Bishop, by which the Person Confirm'd does receive strengthening Grace from Christ

the

the Author of it. And tis administered in these Words, *I Sign thee with the Sign of the Cross, and Confirm thee with the Chrism of Salvation, in the Name of the Father, and of the Son, and of the Holy Ghost.* This is the Manner of the Popish Confirmation, at which the Priest or the Bishop must make the Sign of the Cross on the Fore-Head with Chrism, as an Essential Part of the Sacrament (as they term it) of Confirmation; which not being injoin'd to be done in the Church of England, as it is in the Church of Rome, these Men have left her. And whither now can it be thought, do their Inclinations strongly tend? Are not their Faces set, as if they were going, and apace too, not to Jerusalem but to Rome? But to proceed,

2. To his Visitation of the Sick.

IN which Office of his, this great *Helmontius* prescribes to his Secondaries this Recipe, *To take some sweet Oil of Olives, and putting it into a decent Vessel, to stand and consecrate it, according to this his determin'd Form,*

O Almighty Lord God, who hath taught us by thine holy Apostle St. James, to Anoint the Sick with Oil, that they may attain their Bodily Health: Bless and Sanctify this thy Creature of Oil, the Juice of the Olive: Grant that those who shall be Anointed therewith, may be deliver'd from all Pains, Troubles, and Diseases, &c.

Then follow two or three healing Rubrics about the Oil, the last of which is very remarkable, viz.

The Sick Person shall be Anointed as often as he desireth at the Discretion of the Priest. Oh the Power of Inconsistency! The Beauty of this general Particular is incredible.

And this *Anointing* with *Oil*, he assures his *Patients*, is not only supported by *Primitive Practice*, but commanded by the Apostle *St. James*.

And really, Sir, if what he says in his *Preface* be true, viz. *That it is not here Administer'd by Way of EXTREME UNCTION, but in Order to Recovery* : And it have the same Effect, which it never failed of in *St. James's* Time, it would then be the *Oil of Gladness*, to all poor Patients that lye languishing in Beds of *Sickness* and *Sorrow* : But then all (but his own) *Apothecaries* may shut up their *Shops*, and the *College of Physicians* disband, and all *Students* in that useful *Science* throw away their *Books*. But to be serious : *Truly*

We ~~fully~~ acknowledge, as to Matter of *Fact*, that *Anointing* with *Oil* was the primitive Practice, and the *Apostles* did *Anoint many that were Sick, and healed them*, *Mar. 6. 13.* And as to Matter of *Precept*, *St. James* appointed the *Elders* to *Anoint the Sick*. But both the one and the other was in order to a *Miraculous* Operation in the Cure of the *Diseased*; and therefore (sure) not practicable in these Times, which pretend to no such Gifts.

That the *Anointing* in *St. Mark* was a Ceremony of the *Miraculous* Cure of *Diseases*, is evident to a Demonstration; since it is plainly said there, that they anointed with *Oil* many that were sick, and *healed them*; and that to the same Purpose it was, and that it had the same Effect in *St. James*, is evident: For upon the *Sick Man's* calling for the *Elders*, and their *Praying* for, and *Anointing* him, 'tis said, *The Prayer of Faith shall save the Sick*, that is, should restore him to his bodily Health; which is clear by the next Words, *And the Lord shall raise him up*, that is, to his former Strength and Health.

This Practice our Author would now revive, who founds it upon this Passage of *St. James*, which concerns only miraculous Cures, which were to cease, and long since have ceas'd to be in the Church.

So

So says our great Bishop Jewel ; *St. James in saying, Anoint him with Oil, does not set down an Order whereunto he would have the Church of God tied for ever. It is not an Universal Commandment that After-Ages should do the like ; but only a particular Ordinance for the Time, to use the Gift of Healing.*

The Church had the Use of *Anointing* so long as she retain'd the miraculous Gift of Healing ; but it has no Word of Institution to warrant the Practice of it till the second Coming of *Christ* ; nor was it interpreted in the Times of the *Apostles* themselves, to be a *Rite* so *Necessary*, but that the Miracle of Healing could proceed otherwise, and without it.

For the *Apostles* themselves did not always use this *Sign* in *Healing* ; but sometimes the *Word* and *Prayer* only ; sometimes *Laying on of Hands* only ; sometimes *Touching* ; sometimes *Imbracing* only, as you may see in their *Acts* ; sometimes their *Shadow* only, as the *Shadow* of *Peter* healed many, *Act. 5. 15.* sometimes Things brought from them, and given to the Sick, as from *Paul* were brought unto the Sick (not consecrated *Oil* of *Olives*, but) *Handkerchiefs* or *Aprons*, and the *Diseases* departed from them, *Act. 19. 12.* So that, you see, this *Unction* was often omitted, and not thought *Necessary* to be us'd by the *Apostles* themselves, who sometimes cured with *Anointing*, and very frequently without it, and it was indifferently used, or not used by them.

Now the Design of *St. James* in those Words (*Chap. 5. 14, 15.*) is plainly this. He directs the sick Person to Call for the *Elders* of the Church to assist him in that Condition : The Means by which they were to assist him, were to *Pray over him*, and then to *Anoint him with Oil in the Name of the Lord* : The End for which they were to use these Means, was the *Recovery of his Health*, and the *Remission of Sins*. Now of these Means, and this End, the one is *Perpetual*, viz. *Prayer and Pardon* ; the other *Temporary*, that

that is, to the *Anointing with Oil*, and *Restitution of Health*.

So then, that the *Apostles* had the *Gift of Healing*, we grant; and that in Order to their working miraculous Cures they did use the Ceremony of *Anointing with Oil*, we deny not: But the Gift of Healing being now ceas'd in the Church, that Ceremony (we do say) is become altogether useless and unprofitable, and for that Reason is, and ought to be, laid aside; for doubtless, God ~~will~~^{does} no unprofitable Sign. Whilst this Gift of *Healing* (which was to continue only for a Season) was in the Church, so long the Sign thereof (*Anointing with Oil*) did continue; but the Gift ceasing, the Sign ceases with it. So that St. *James* speaks, forasmuch as the Gift was in Force in his Time, and binding only during its Continuance; but not for ever, as the *Papists*, and this *Veterator* of our Church's holy Offices, do maintain.

The learned Dr. *Hammond*, in his *Annotations*, observes, that in order to Recovering of the Sick, *Unction*, or *Enoiling*, is not a Ceremony of any Propriety or Fitness for Use, the Gift of miraculous Healing being not now pretended to. And therefore this Ceremony, which was sometime attendant on the Gift, and was adjoined to the Exercise of it, on Purpose to shew that it was clearly a Gift operating without natural Means (to which End, the *Unefficaciousness* of Oil was very proper) must long since have ceased to have any Propriety.

And to that Question, Is not the *Priest* commanded to *Anoint the Sick in the Name of the Lord*? I shall (not knowing whether you have the Book by you) set down Dr. *Comber's* Answer to it somewhat largely in his own Words.

'All the *Protestant* Churches do omit this Anointing for very good Reasons; because it was only a Ceremony proper to the State of the primitive Church, whilst miraculous Gifts lasted, amongst which is reckon'd

reckon'd the *Gift of Healing*, 1 Cor. 12. Now
 when *Christ* sent his *Apostles* first to preach, he gave
 them the miraculous Power of Healing, in the Ex-
 ercise of which they us'd Oil (*Mar. 6. 13.*) which
 they did in Imitation of the *Jems*, who (as a lear-
 ned *Doctor* notes out of the *Targum of Jerusalem*)
 were wont to pretend to Cure the Sick, by
 Anointing them with Oil, and pronouncing diverse
 strange Names: Wherefore, the *Apostles* us'd the
 same Oil, but only us'd it in the Name of *Jesus*, to
 shew, that by his Grace and Power, the Sick were
 healed, thereby to convince Men that he was the
Messiah, and to induce them to believe the *Gospel*.
 And therefore *St. James* writing whilst this Gift
 remain'd, mentions the Ceremony of Anointing
 in the Name of the Lord. But yet he attributes
 no Virtue at all to the Oil, but says, the Prayer of
 Faith shall save the Sick. And accordingly we see
 (as was noted above.) the *Apostles* did not always
 use Oil in their miraculous Cures, but healed the
 Sick sometimes by a Word only; sometimes by a
 Touch; and sometimes by Laying on their Hands.
 But now that the Church is planted, and that it nei-
 ther needs nor enjoys the *Gift of Healing*; — with
 what Reason can we retain the Shadow, when the
 Substance is gone? — We have good Reason
 then to reject the Practice, and may safely omit
 the Ceremonial Part; especially since we keep the
 Substantial Part of the Office, prescrib'd by *St. James*,
 viz. Prayers, Confession of Sins, and Absolution,
 which is all that can be made appear to have been
 us'd to the Sick (excepting where Miraculous Cures
 were to be wrought.) And these alone are suf-
 ficient for the Comfort and Relief of poor languish-
 ing Christians, without the Addition of ceremo-
 nial Oil, which was the Symbol of a Gift which the
 Church doth not now enjoy: And therefore can
 be of no real Use at this Day in the Visitation of the
 Sick. And we dare not abuse our People, to put a
 new

new Signification of our own Devising upon it, nor make them expect that from it, which they will never find: For we had rather lay it aside, than use it to vain and evil Purposes. So He.

And to vain and evil purposes only can it serve now, if it be used as our *Author* declares it is, (but with what Sincerity we shall see anon) *only for the Recovery of Health*, which (alas!) instead of effecting, by a superstitious depending upon this Prescription of our Religious *Charlatan*, and neglecting the Advice of learned Physicians, and the proper means of Medicinal Applications, may cheat many out of their Lives, increase the *Weekly Burials*, and fill up the *Bills of Mortality*. But to proceed:

Our Church (says the late Reverend Dr. Puller, in his *Moderation of the Church of England*, Chap. 11. P. 322.) has the same Order for the *Visitation of the Sick*, and preparing those of her Communion for Death, with that of the Church ever since the Primitive Times, which was *Prayer*, and *Absolution*, and the Holy *Viaticum* of the Body and Blood of Christ, which we retain. And *I Pray* (says *Spalatensis*, as he is there quoted) *what proper and peculiar Effect can (Extreme) Unction have on any faithful Man, for the Occasion of passing from this Mortal Life to a Glorious Immortality, which may not be intirely obtain'd by Faith and Repentance, the Holy Eucharist, Alms and Prayers, especially the publick Prayer, and Absolution of the Church. These, have the Communion and abiding Promises of God, which UNCTION has not.* And as it was used in and about the Time St. James speaks of, it was (you have seen) a miraculous Gift.

So then, 'tis plain, there's a great Difference between the *Anointing* that *Apostle* speaks of, and the *Anointing* now required by this *New Light*.

He says indeed (as was noted before) *It is Administer'd in Order to Recovery, and not by way of Extreme Unction; which shall be consider'd presently.*

That

That it is only in Order to Recovery (as he publishes it to the World) I must beg his Excuse for not believing him, till I shall hear (which yet I have not) that either his *Reverence* himself, or any of his *Schismatical* Followers who officiate by his *Visitation Office*, do pretend to the *Miraculous Gift of Healing*, whereof *Anointing* was an outward Sign in the first Days of *Christianity*; which was I say, (as sure it ought) to be laid aside when the *Healing Gift* was withdrawn, being but for a time granted to the Church, for the Credit and Propagation of the Gospel. And since nothing is more evident, than that That Gift is now ceas'd, what can the Continuance of the Sign be for? Or what Reason can *He* have for *Restoring* it, but only to introduce the *Popish Extreme Unction*? The Gift for certain was Temporary, and but for a Season; and therefore the Sign must be of no longer Continuance. The Gift itself being taken from the Church, if the Sign should still be kept up, and continued in Use and Practice, it would be no other, than (in plain Terms) a false, lying, and deceitful Sign: And therefore to be used no longer in the Church of God.

But to draw towards a Conclusion of this.

IF any be Sick, we Visit them, Pray for and with them: And tho' we do not *Anoint* them with *Material Oil*, we *Anoint* them with the precious Oil of the *Mercy of God*, one Drop whereof is infinitely more valuable then all this Gentleman's *Juice of Olives*. We earnestly recommend the Sadness of their Condition to the Divine Compassion: We beg for Pity and for Pardon, for Strength and Support, for Sanctification of their Affliction and Deliverance. We exhort them to Patience under their Sufferings, and a perfect Resignation to the Will of *God*: We instruct them how to depart this Life, and to comfort

comfort themselves with the Hope of Immortal Happiness.

If you consult that *Exhortation*, which the Learned and Pious *Composers* of our most excellent *Liturgie*, have drawn up in the *Visitation Office*, you'll see there's nothing wanting that can be desired for the Consolation and Benefit of sick and dying Persons: That they lose nothing by not being *Anointed with the Oil of Olives*: That the Omission of that now obsolete useless *Ceremony*, is abundantly supply'd with private Exhortations and holy Admonitions, with suitable Prayers and Devotions, Supplications, with Penitential Confession, and a joyful Absolution, more to be desired (I say) and infinitely more beneficial to the sick and dying Person; than the *Extreme Unction* of the *Roman Church*, or the many vain *Anointings* patroniz'd by this *Office*: which seem to be plainly intended to bring into Use the *Papish Extreme Unction*; which does not concern the Body and its Distempers, but relates to the Soul only, and its Diseases. For this pretended Sacrament the *Papish Priests* do not administer to any but those whom the *Physician* has given over, and whom they think past Hope of Recovery, not dreaming of any Restoration to Health by their *Anointing*, but cleansing the departing Soul from all the fulliage and Remainers of Sin, and are therefore taught to Pray over the dying Person in these Words, *By this holy Anointing, and by his great mercy, God grant, that by this Anointing, thou mayst have Remission of all thy Sins.*

Agreeably to which our *Author* orders his *Priest* to pray, that God would look down; and bless and sanctify this his Creature of Oil, and Juice of Olive, that he that shall be Anointed therewith, may be delivered from all the Snares, Temptations and Assaults of the Powers of Darkness: And that he may have Pardon for all the Sins and Offences committed by all his Bodily Senses, Passions, and Carnal Affections, &c. as our *Author* words it, when he enjoins his *Priest* first to Anoint the Sick Per-

son on the Forehead, making the Sign of the Cross. Inimitable Consistency! Is this only in order to Recovery?

So that tho' he doth indeed (for a *Blind*) include Bodily Health in his Prayer; yet well knowing, that the Oil has now no such Effect, the miraculous Operation having so long ago been ceased; I can see no other Intention he can have, than to bring in (I say again) the pretended *Romish* Sacrament of *Extreme Unction*; the Matter of which (both he and they do say) is *Consecrated Oil*; and the Effect of it, the cleansing the Person *Anointed* from the Remains of all Sins, whether by *Seeing, Hearing, Tasting, Smelling, or Touching*.

Now, judge then, Sir, of his Sincerity, and whether he has not *Jesuitically* trick'd, and impos'd upon his Followers, when he tells them, the *Anointing with Oil in his Office for the Sick, is not Administer'd by way of Extreme Unction*: Which if it be not, why doth he appoint frequent *Anointings at the Discretion of the Priest*, if it be not meant, upon the Failure of the sick Man's Recovery, and the near Approaches of Death, the *Priest's Discretion* should then proceed to the last and *Extreme Unction*? In a Word,

Such use of Oil which this *Man* would introduce, either for the Body, or the Soul, we have not; neither does our Church allow it: Yet we keep to the Rules of the *Apostle* in our *Visitation of the Sick*. When any is sick among us, upon Notice given, the *Minister* goes to and attends him: He *Prays over him*, as *St. James* directs; but does not *Anoint him with Consecrated Oil of Olives, making a Cross upon his Forehead* (as the *Roman Priests*, and those of the new modelled Separation are enjoin'd to do) because tho' *Anointing* was used by the *Apostles*, so were many other miraculous Powers; and yet Consideration must be had of the *Time* with respect to one as well as the other. *Anointing* in the *Apostle's Days*, was always accompanied with *Healing*; the *Unction* was

a never failing Cure ; by which the *Gospel* in the first Beginning thereof was more confirm'd. But this has ceas'd many Hundreds of Years ; and therefore the use of it now, is but a naked empty Ceremony, without any manner of Benefit to the Sick, in order to Recovery. And therefore I say again, what other Intention can this busy and restless *Factor* for Superstition have by his reiterate *Anointings*, than to introduce by his artful Insinuation, *Extreme Unction* ?

Thus, Sir, have I obey'd your Commands (for such your Desires are to me) in a free Expression of my Thoughts of this *New*, and ever to be lamented Separation (the sad Product of one Man's intoxicating Pride) for which I must own I can't discern the least Shadow of Ground or Reason, to justify the making, or excuse the persisting in it ; but much, very much, to aggravate and condemn it.

For, if from what I have said here, or what you have read with greater Advantage in the two Learned Answers given to the (Rhetorical Flourishes which the *Author* calls *Reasons*) and his weak *Defence* of them, it be clearly made out, that the *Deficiencies* he charges our Excellent *Liturgy* with, are no sufficient Cause to withdraw from the *Worship* perform'd according to it, I have my End : And it demands the utmost Stretch of his Abilities or Imagination, to raise a regular Building out of his Ruines, without fresh Materials.

And now, Sir, if the *Trifles* produced by this *Gentleman* as *Reasons* for withdrawing from the Communion of our Church, are too weak to defend the *Present Separation* from being a Monstrous, Unnatural *Schism* ; then certainly he *Himself*, and those whom he has seduc'd, have, upon many Accounts great Reason to desist from pursuing any farther their nefarious Proceedings, and to hearken diligently to what the *Son of God*, the *Supreme Head of the Church*, says, *Rev. 2. 29. He that hath Ears to hear, let him hear what the Spirit says unto the Churches*, and that

that to every one of them distinctly. So that what the *Spirit of God* Speaks unto the Churches, is to be our Rule. Now what is it that *the Spirit Speaks unto the Churches?*

Was there ever any *Tradition* (upon which this *New Schism* is founded) said to be spoken by the Holy Spirit? No certainly, nothing was spoken by the *Holy Spirit*, the *Spirit of Truth*, unto the Churches, but the *Books of the Sacred Canon*, the divinely inspir'd Scriptures of the *Old and New Testament*. Search *them* then from the Beginning to the End, and your Eyes shall drop out of your Head, before you find in them any Precept or Precedent concerning *Prayer for the Dead*, *mingling Water with the Eucharistical Wine*, *Use of Oil at Baptism* and *Confirmation*. And is it reasonable to separate from a Church, for not using things as necessarily obliging, concerning which *She* has receiv'd no Commandment from the Lord?

I do not find they pretend any thing for leaving our Communion, but human and unwritten *Tradition*: And how little that is to be relied on, you have seen, and likewise how much even that confronts them. *That* (I say) is the sandy Foundation on which these *Yesterday-Men* do build their *Schism*, and set up their *New Altar*, in Opposition to the renown'd Church of *England*, in an exact Imitation of the Hereticks of old (so great Lovers are they of ancient usages) who (as *Irenaeus*, *Lib. 3. Cap. 2.* tells us) *did call in Tradition to their Assistance against Scripture*, alledging, that those Truths (as they call'd 'em) *were not indeed deliver'd by Writing, but by Word of Mouth*. This, Sir, is the Sum of the Plea, the *Author of the (Visionary) Reasons*, in his several Pamphlets, does give in for his *Unaccountable Separation*.

Unaccountable, I say, for a Man to withdraw from the Communion of a Church, in which he was *Baptis'd*, in which he receiv'd his *Holy Orders*, and solemnly engag'd himself to *Officiate* by her *Liturgy*, and no otherwise: For him not only to break thro'

his own *Engagement*, his *Oath* and *Subscription*, his *Unfeign'd Assent and Consent*, and the *Laws* both of *Church* and *State*; but in an open *Defiance* to all this, to compose, set forth, and publish a *New Office* of his own; to make, and cause others to make, a most deliberate *Separation* from this *Church*; which, in her *Constitution*, for *Doctrine*, *Discipline*, and *Worship*, is the *Envy* of *Rome*, and the *Admiration* of the rest of the *Christian World*: A *Church*! where nothing is taught, believ'd, or done, but what is agreeable with the *Word of God*, or not contrary thereunto.

A *Church*, for the *Preservation* of which, the blessed King *Charles* the First made himself a *Sacrifice*; and amongst other *Directions* to his *Son* and *Successor*, left this for one, and the chiefest above all the rest, which I shall set down in the very *Words* which came from his own incomparable *Pen*.

‘But if you never live to see my Face again, and God will have me buried in such a barbarous *Imprisonment* and *Obscurity*, I require, and intreat you, as your *Father*, and your *KING*, that you never suffer your *Heart* to receive the least *Check* against, or *Dissaffection* from the true *Religion* establish'd in the *Church of ENGLAND*. I tell you, I have tried it, and after much *Search*, and many *Disputes*, have concluded it to be the best in the *World*, not only in the *Community*, as *Christian*, but also in the special *Notion*, as *Reform'd*; keeping the *Middle-Way* between the *Pomp* of *Superstitious Tyranny*, and the *Meanness* of *Phantastick Anarchy*. So that *Royal Martyr*.

And what an *Encomium* *Arch-Bishop Crammer* gave to our *Liturgie*, I have told you above, and do now tell you here, that in one of his *Letters* publish'd by *Miles Coverdale*. he laments, as the severest Part of the *Persecutors Tyranny* towards him, that they would not permit him the *Use* of the *Common-Prayer Book* in *Prison*.

To this let me add, what Dr. *Hammond* says of the learned *Hugo Grotius*, that in his Life-Time he constantly profess'd to pay to this Church a most signal Value and Kindness, expressing his Opinion, that of all Churches in the World, it was the most careful Observer and Transcriber of *Primitive Antiquity*, and more than intimating his Desire to end his Days in the Bosom and Communion of our Mother. And of this (says he) I want not Store of Witnesses, which from Time to Time have heard it from his own Mouth, whilst he was *Embassador in France*, and even in his Return to *Sweden* immediately before his Death; and for a real Evidence of this, at his taking his Journey from *Paris*, he appointed his Wife, whom he left behind, to resort to the *English Assembly* at the Agent's House, which accordingly she Practised. Dr. Ham. Defence of Hug. Grot P. ult.

And as to Dr. *Hammond* himself, to what has been said of him before, I shall add these Words of his, viz.

A Church, which whosoever has Learning and Temper to consider and understand, knows her to be the brightest Image of the primitive Purity, the most perfect Conjunction of the most Ancient and most Holy Faith, that ever since the primitive Times of Persecution, any Man had ever the Honour of suffering for, or defending.

And to speak in the Words of the late learned and pious Dr. *Henry Moor*, in his *Inquiry into the Mystery of Iniquity*.

A Church so thoroughly purg'd from whatsoever can properly be styled Anti-Christian; and is, I am confident, so Apostolical, that the Apostles themselves, if they were alive again, would not have the least Scruple of joining in our publick Worship with us in our common Assemblies. (But tho' the Apostles would, yet our Author will not.) To which I shall only add,

That were our Church's Liturgy to be compared with what we can collect and judge of the Purest Times; or, were she to stand or fall by the Suffrages of the most

most able, judicious, and learned of *Protestant* Divines Abroad, since the *Reformation*, she would not only be justify'd, but highly commended; not only pass for a true and sound Part of *Christ's* Church, but (as has been observ'd before) for the most sound and orthodox; the most truly *Primitive* and *Apostolical* of any at this Day on the Face of the Earth. A Church! that is indeed (as one says) the Mirror and Miracle of the Christian World; a Church that never refus'd the exactest Tryal from the Scriptures, right Reason, and the best Rule of *Catholicism*, from the *Purest Antiquity*; a Church that never had an Enemy, but the Man was distinguishable by some Remarks of Pride and self Conceitedness, of ill Humour, or carrying on some base Design.

Another eminent *Divine* says, and I think it is apparent to all who are not wilfully blind with Malice and Prejudice, that 'As many learned and pious Men, have, by their Lives and Deaths, by their good Works, and excellent Writings, as much honour'd and defended the Church of God *Militant here upon Earth*, and are now added to the Church *Triumphant in Heaven*, since the *Reformation*, as from any *National Church* of the like Extent, ever since the *Apostles* Days; nor did ever any of the *Noble Army of Martyrs and Confessors*, now in Glory, ever hold Communion with a better establish'd Church, while they were here below.

Indeed such a Church, as for soundness of Doctrine, and Purity of Administration, and Decency of Worship, is not to be found among all the Nations of the Earth.

From this Church, these Men of a Mushroom Growth, risen up in this Night of her Affliction, have (Alas for them, at the Peril of their Souls!) withdrawn themselves.

The exceeding great Danger of which, and the infinite Hazard they run, who separate from, and break

break her Communion, made the pious and devout Bishop Hall, in his *Mischief of Schism*, to use these Words, *I dare confidently say, A private Murderer shall make an easier Answer at the Day of Judgment, than a publick Disturber.* To which may be added the Saying of an Anonymous Author, *An Heretick will have a lesser Damnation than a Schismatick.* And the Reason is, because, if he keep his Error to himself, he hurts none but himself; but a *Schismatick* does necessarily offend against *Peace* and *Charity* together: For he can't possibly keep his *Schism* to himself, that being *Publick* in its own Nature, as being a positive Separation from the *Publick Worship*, and more than a Negative Suspension. 'Tis a setting up *Altar against Altar*, and by Consequence an *As-front* to the *Governours*, and a *Scorn* to the *Government* of the Church, by setting up a *Conventicle* prohibited by *God* and *Man*, against a Church establish'd by both.

The Schismatick is an *Actual Divider*, in and of the Church, and therefore worse by much than any other who is but *Passively divided* or cut off from her; even as much worse, as to subvert the whole *Legislative Power* is worse than any Violation of a *particular Law*; as much worse, as to make Way for all the Heresies and Immoralities in the World, is worse than any one of these can be.

Remarkable it is, that St. Jude, speaking of the *Gnosticks*, the first *Schismaticks* in the *Primitive Church*, parallels them, for their *Misery* as well as for their *Sin*, with those that made a *Schism* as it were in *Heaven* it self, and separated from the *Church Triumphant*, (as ours do now from the *Militant*) and are (says the Apostle) *reserv'd in everlasting Chains under Darknes*, unto the *Judgment of the great Day*. And Solomon had said long before, *He that breaks the Hedge, a Serpent shall bite him.* He that breaks this *HEDGE* of the *Peace* and *Unity* of the Church, by leaving her Communion, the *Old Serpent* has bitten and poison'd

son'd him already, and shall bite him worse hereafter.

And now, Sir,

Tho' I have far exceeded the Bounds of a Letter, wearied my self, and, I fear, tired you; yet I shall presume so far, as to lay before you the *Testimonies* of some other *Venerable Personages*, which may be allow'd to weigh in the Balance, considering their Eminence for Learning, Judgment and Piety, and tho' not with the *Author of the Reasons*, yet in the Esteem of all others, besides his deluded *Followers*, and peradventure even with some of them.

One of these great Men (whose admired Works, as those above-nam'd, do Praise him in the *Gates*, in publick *Libraries*, and in private *Closets*) speaking of the *Liturgy of England*, says, *It was fram'd with the greatest Consideration that could be, by all the united Wisdom of Church and State, together with the Advice of the most eminently learned Reformers in other Kingdoms.*

And may not all these be thought to weigh down a single and singular *Innovator* put in the other Scale, tho' he superciliously over looks, and despises them, being immeasurably intoxicated with Pride? God grant he be not incurably.

You have seen before what the very learned and holy Man of God, Dr. *Hammond*, &c. has said of our incomparable Service-Book; see now, Sir, what the great and highly esteem'd Bishop *Taylor* says of it.

After the first Composition, it was so trimm'd and adorn'd, that no Excreescency did remain, and which has had a Testimony from God's Blessing in the daily Use of it, accompanying it with the Peace of an Age, establish'd and confirm'd by several Acts of Parliament, and is of so admirable a Composure, that the most industrious Wits of its Enemies could never find out an Objection of Value enough to make a Doubt, or scarce a Scruple in a wise Spirit.

What

What an invincible Affection and prevailing Deference the glorious Martyrs in Queen *Mary's* Reign, had for the *Common-Prayer Book*, he tells us, appears, from the Challenge made in its Behalf by Arch-Bishop *Cranmer* (after the Alterations, upon a Review were made; *Prayer for the Dead*, &c. being left out) to defend it against all the World; (well for him, our *Author* was not then in Being;) by their daily using it in Time of Persecution and Imprisonment; for so did Bishop *Ridley*, and Dr. *Taylor*, who also recommended it to his Wife for a Legacy; by *Hulier's* hugging it in his Flames with a Posture of great Love and Forwardness of Entertainment: So did they love this Book, that several of them died for it; so did *John Rough*, *John Philpot*, *Cuthbert Simpson*, and seven others burnt in *Smithfield*, upon whom it was charg'd in their *Indictment*, That they used, allow'd, preach'd for, and maintain'd respectively the *Service-Book* of King *Edward* (that Book which was reform'd). To which *Articles* they answered affirmatively, and confess'd them to be true in every Part, and died accordingly. The Zeal which the holy *Bishops*, and other the holy *Martyrs* and *Confessors* in Queen *Mary's* Time express'd for this excellent *Liturgy* before, and at the Time of their Death, defending it by their Disputations, adorning it by their Practice, and sealing it with their Blood, are (says our pious *Prelate*) Arguments which ought to recommend it to all the Sons of the Church of *England* for ever, infinitely to be valued beyond all the little Whispers and Murmurs of Argument pretended against it. — And (says he) who shall dare to violate this *Priestly Book*, which so many *Confessors* have consign'd, and so many *Martyrs* have hallow'd with their Blood? See Dr. *Taylor's* *Preface* to his *Holy Offices*.

What would this *Great Man*, do you imagine, Sir, have thought of our *Author* and his *Reasons*, had he liv'd to see them, and his *Proposals* to prevent a *Sepa-*

ration, publish'd to the World, and some Person so weak as to be deluded by them, even to a withdrawing from the Communion of this *Admired Church*, because the most *Apostolical* of any under Heaven?

But to mention one more amongst the many and most eminently Learned of those Abroad, and that is the fore-named *Isaac Casaubon*; who, after he had equall'd the holy *Fathers* of our Church, to the very best of those *venerable Persons* assembled in the famous Council of *Nice*, added this Declaration, which I can't but repeat, that *He never expected to see a Church so nearly approaching unto the Primitive, in Point of Purity and Order, as the Church which he found here in England*; even this Church, which yet this Back-Slider deserts, because she *teaches not for Doctrines the Commandments of Men!*

But it would be endless to set down the just Commendations of our excellent *Liturgy* from *Divines* and *Others*, both at *Home* and *Abroad*.

Amongst them all who concurr'd unanimously in the same Judgment, and in the constant devout Use of this *Liturgy*, I will Mention what Opinion our *English Cyprian*, the most Learned, Reverend, and holy Martyr, Arch-Bishop *Laud* had of it; who it seems, was not so sagacious as this great *Author of the Reasons*, &c. nor of so deep Penetration, tho' a single Page of his Controversial Writings has more Solidity and Judgment than a whole Ream of our Author's; nor any of the venerable Bench of Bishops in his Days, excepting only *Goodman of Gloucester*, who liv'd a conceal'd, and died a profess'd *Papist*: This H. Martyr could not see any Defect at all, or think any *Alteration Necessary* to be made in any Part of our Service, much less any that would legitimate and make a *Separation Necessary*: For (says he) *I find no Fault with the Order of the Prayers as they stand in the Communion Office*: No; God be thanked all is well.

Well!

Well! O no (says this much more penetrating Genius) It is so far from being *Well*, that 'tis extremely *Ill*. And therefore, if the *Deficiencies* of it be not supply'd, and the *Alterations* concerted, as I have made known my Pleasure in my *Proposals to prevent a Separation*: These, if not forthwith accepted and obey'd, I *must*, and be it known to all, I *will withdraw*, and set up an *Altar of my own*. And by thus withdrawing himself, he has made a *Formal Schism*, a Crime in its own Nature hateful to God, for which both he, and all those that any Way encourage it, must expect to give Account at the great Day. Good God! How doth an humour'd spiritual Pride blow a Man up even to an astonishing Height of Insolence?

But to return to our most venerable *Arch-Bishop*, who (in the *History of his Troubles* writ by himself, P. 115. 122. 168. 169) tells the World,

That when the Bishops of *Scotland* would have had a *Liturgy* somewhat different from *Ours* (to shew the Independency of their Church) that most venerable *Prelate* informs us I say, himself, how he labour'd to have the *English Liturgy* sent them without any Omission, Alteration, or Addition at all; and told the *Scottish Bishops*, that he was clear of Opinion,

That if his *Majesty* would have a *Liturgy* settled there, it were best to take the *English Liturgy* without any *Variation*, which he thought would have been a great *Happiness* to the *State*, and a great *Honour* and *Safety* to *Religion*. And the blessed Martyr King *Charles the First*, the *Arch-Bishop* says, was of the same Opinion, to have the *English Service* without any *Alteration*.

And thus it stood throughout the Reigns of Three glorious Princes. Nor were there any of those *Deficiencies*, upon which this *New Division* is made, ever objected against it, either

At that *Hampton-Court Conference* (mention'd above) before the learned King *Kames* the *First*.
No, nor

At the happy *Restoration* of King *Charles* the *Second*, did that *Convocation* which revis'd the *Liturgy*, of which the fore-mention'd Mr. *Thorndike* was a *Member*, who constantly attended, and had a Hand more than ordinary in that great Business ; yet he, whatever his private Opinion was before, was then of another Mind, because 'tis certain, he *declared his unfeigned Assent and Consent* to all Things then alter'd, and conform'd to it all the rest of his Life, and at last died in the Communion with the Church that impos'd the Use of it :

No, nor any of the frequent *Synods* of the Clergy, throughout those four Blessed Reigns, of Queen *Elizabeth*, King *James*, King *Charles* the I. and II, ever thought the *Reasons*, which the *Author* of the present deplorable *Schism* has publish'd to the World, to be of any Weight : And this done by him at a *Time* chosen on Purpose to do the more Mischief to the Church he has deserted, now that She lies under difficulties, and has not only the *Sign* of the *Cross* on her *Forehead*, but bears the heavy Pressure of the *Real* one upon her *Back*, where the *Ploughers* have made long *Furrows*, and carries about her the *Marks* of her *Suffering Lord*.

And is it not sad, very sad, that now in her piteable and calamitous Circumstances, her own *Children*, whom She had bred up, and carried in her Bosom, should lift up their *Heels* against Her ; have no Compassion upon their *bleeding Mother* ready to perish with the desperate Wounds and Convulsions within her own Bowels ? Now,

Sir, Whilst I am writing this, my Tears mingle with my Ink ; I can't chuse but vent my self in deep Sighs and Expressions of Sorrow ; I can't tell how to refrain my self, but must cry out, and say,

Ah poor Church of *England* ! How justly may'st Thou take up the mournful Complaint of God Almighty by his Prophet *Isaiah* :

Hear, O *Heavens*, and give Ear, O *Earth* ! I have nourisht, and brought up Children, and they have rebelled against me ! But,

O ye treacherous *Deserters* ! Ye Rebel-Children ! How vainly do ye think to establish your eternal Happiness upon Principles of *Division* ? Or, to render your selves more *Agreeable* to your *Heavenly Father*, by falling out with, and forsaking your *Spiritual Mother* ?

Our Saviour says indeed, *It must needs be that Offences come* ; but then He adds, *Woe be to them by whom they come*.

I could therefore wish that some of his Acquaintance would recommend to that unhappy Man (for so I can't but account him) in that he has made it his Endeavour upon so sinking a Ground to raise a new *Schism*, never heard of before, never thought of but till t'other Day by himself, not to be distinguished from others but by his own Name, by which he has divided the *Union*, disturb'd the *Peace*, and broke the *Charity* of the *Christian Communion*.

I wish (I say) some Body would mind him of what the Good Bishop *Dionysius* of *Alexandria* writes to *Novatus* (or, rather *Novatian*) to extinguish the *Schism* he had made in the Church of *Rome*, concerning the receiving the *Lapsed* into Communion : He tells him (as *Dr. Cave* relates it in his *Life*, P. 288. of his *Apostolici*, &c.)

'Tis better to suffer any thing, than that the Church of God should be rent asunder. Nor is it less glorious to suffer *Martyrdom* upon this Account, than in the Case of not Sacrificing to Idols. For in the one Case a Man suffers only for his own Soul, but in this he undergoes *Martyrdom* for the whole Church. And if now thou shalt persuade and reduce thy Brethren to Peace, and Concord, thy Merit will outweigh thy Crime ; The one will be charged

to thy Reproach, and the other will be mentioned to thy Praise. And suppose thou shalt not be able to persuade them, yet however save thy own Soul. I pray that thou mayest live peaceably; and farewell in the Lord. I heartily wish this Gentleman who has caused this new and unexpected Disturbance in this suffering Church, would take this excellent Letter of the Father to that great Schismatick, as written to himself, as highly concern'd in it, consider it seriously, and do accordingly.

And were I of his Conversation, I would second this of Dionysius, with the most Christian Saying of the Right Reverend and pious Bishop Davenant, in his Letter to Duraus.

If the Schisms that are in the Church may be taken away (as doubtless they may) I had rather a Mill-stone were hang'd about my Neck, and I drown'd in the bottom of the Sea, than that I should any way hinder the Work, or not with all my Heart and Strength promote it.

Nay, I would recommend to him, and to those, once Children of the Church, till he (alas! poor Weaklings) surreptitiously seduced them from their Holy Mother, a memorable Saying of Mr. Baxter (whatever his Practice was afterwards) to his People at Kidderminster, to be seriously thought on by both the Seducer and the Seduced.

I ever loved (says he) a peaceable Conformist better than a turbulent Nonconformist. Above all, see that ye be Followers of Peace and Unity, both in the Church and among your selves. I differ from many in several things of considerable Moment; yet, if I should zealously press my Judgment upon others, so as to disturb the Peace of the Church, and separate from my Brethren, I should fear I should become a Fire-brand in Hell, for being a Fire-brand in the Church. And by all the Interest I have in your Judgments and Affections, I here charge you, that if God should give me up to any factious Church-rending Course (against which I daily pray) that ye forsake me, and follow me not a Step.

It is indeed a most unhappy Degree of Wickedness, to be *Ringleader* in a *Schism*. Every *Accessory* is faulty enough, but the *First Author* is *Abominable*: Those that are drawn away by him, do increase his Sin as fast as they do their own. *Whoever shall break one of the least Commandments* (how much more then this great one of the *Unity of the Church*?) shall be call'd the least in the *Kingdom of Heaven*; that is, he deserves to be cast out of God's Church here, and shall be kept out of Heaven hereafter. For, by this one only Sin (says St. Austin) that a Man is separated from the *Unity of the Church*, he shall not attain *Eternal Life*.

All that these Men do get by their withdrawing from the Church, deserting her Communion, and setting up a *Separate One* of their own, with differing *Marks of Worship*, and new *Offices* of their own Devising is (Alas for them!) but to cut themselves off from all Hope of Life and Comfort from Christ, who is the *Head* of the Church? For as a Member that is rent from a living Body can't possibly retain Life in it: So, whosoever departs from the *Unity of the Church*, cannot participate of the Spirit of Life and Grace, which animates and regulates the same. And tho' they be consum'd in *Flames*, or devour'd by *Beasts*; this will not be the *Crowning of their Faith*, but a *Punishment of their Perfidiousness*, is a known Saying of the Holy Martyr St. Cyprian.

I pray God, the first *Mover*, *Author*, and *Promoter* of this most unhappy *Breach*; and those easy ductile Persons he has wheedled away with him, and caused to stray from Christ's little *Flock*, may seriously consider and lay this to Heart, so as speedily to return to the true *Sheep-fold*, to the *Communion* of that Church, whose *Doctrine* is *Orthodox*, whose *Government* is *Apostolical*, and whose *Terms of Communion* can never be prov'd sinful.

A Church

A Church rightly establish'd in all *Points of Faith* and a *Holy Life*; wherein All, and only that is allowed for *Doctrine*, which the *Scripture* approves; where, *whatsoever Things are true*; *whatsoever Things are pure*; *whatsoever Things are lovely, and of good Report*; *whatsoever is virtuous, and Praise-worthy*, they may learn, and receive, and hear, and see in all her *Doctrines, Constitutions, and Offices*. In a Word,

A Church, wherein they may *Serve God acceptably*, and happily, and save their own Souls; in which they may live piously, and die comfortably; and from her *Communion* here on Earth, pass into the *Communion* of the Church Triumphant in *Heaven*.

Sir,

How nearly it concerns us all to be exceeding careful not to violate the *Unity* of the Church, will farther appear by just mentioning some of the *Evils* which unavoidably follow upon the Breach of it:

For we do thereby sin against the *Communion of Saints*, and the Peace of the Church, which with our utmost Endeavour we ought to preserve:

We sin against our *Brethren*, who will be grieved to see us, who sprang from the same *Womb*, and were nurs'd with the *Milk* of the same *Breast*, to turn *Recreants*, and revolvers:

We sin against the *Spirit of Christ*, who is grieved thereby, even as the Soul is pain'd and griev'd by the *Wounds* that are made in the *Body*:

We sin against the *Honour of Christ*, our Lord and Master, whose *Name* is thereby expos'd to Contempt and Reproach. We directly oppose the *Christian Unity*, which the *Gospel* commands, which the Relation of *Membership* in the *Christian Society* requires, and which our blessed Saviour so affectionately, so earnestly, so pathetically recommends and presses:

We minister Occasion to profane Spirits to turn *Atheists*, and cut off all *Religion* as a Thing of no Certainty, wherein the *Professors* thereof themselves know not how to agree. And to name no more,

We

We gratify the *Common Enemy*, serve the Interests of *Papery*, and comply with the Designs of *Rome*; whose Business it has all along been to cause Divisions, and promote Separation, their Hopes being founded on our Dissensions. 'Tis against the Church of *England* that their Malice is bent; 'tis at her they only aim; she is the Mark of their Spight and Envy; and to effect her Ruine, it has been their Policy to divide us; well knowing that *Divisions* in our Church amongst our selves, gain them more *Profelytes*, than all their Strength of Argument. Our Eyes have seen how much *Papery* has grown out of our *Divisions*, and that within *Thirty* Years last past (to look no farther backward) many Thousands have been drawn to and confirm'd in it, by their Means, who would never have been shock'd by all the Arguments and Reasons in *Bellarmin*, and other *Books*. A sad and fresh Instance of this their Hellish Policy, we have now in our new Stamp'd *Puritans*, who by Jesuitical Cunning, have Viper-like, gnawn asunder the Womb of their Mother, eaten their Way to Separation thro' her Bowels: And 'tis an awakening and stinging Reproach, that more *Profelytes* have been perverted and seduc'd to *Papery* the last Year, than can be found in the same Space of Time, since the Reformation was compleated.

O let then the ruinous Consequences of breaking the *Unity* of the Church, which we have heard with our Ears, and now (alas!) do see with our Eyes, keep us at the greatest Distance from the Sin which so easily begets them, and cause us to dread the Thoughts of making any Rent in the Body of *Christ*; viz. his Church, the Guilt of which exposes our Souls to no less Danger than the horrible Sentence of eternal Death and Damnation.

Let it also put us upon observing with great Care *St. Paul's Advice*, and earnest *Intreaty*, *Rom. 16.* I beseech you Brethren, mark them who cause Divisions and Offences, contrary to the Doctrine you have heard,

and AVOID THEM. They cause *Divisions*, make *Parties*, they keep at a Distance from their Brethren, and create a Church of themselves: They rend the *Seamless Coat of Christ*; they serve not the Lord Jesus. Wherefore (says the *Apostle*) *Mark them, and avoid them*. For tho' perhaps, they do not err in any *Fundamental* of the *Christian Faith*, but may be so far *Christians*, yet (if they assert any Thing *Essentially* to be believ'd, which the *Scripture* has not made so, and therefore separate) I Paul beseech you to *mark them, and avoid them*, as you would do the *Babish*; avoid them, as you would do the *Pest-House*, where, *Lord have Mercy upon us* is written over the Door.

Now knowing these Things before, let us beware, that we also be not led away with the Error of these Men, who are given to such a strong Delusion, as to believe, that our Church not commanding Prayer for the Dead; not injoining the consecrated Wine to be Mix'd with Water; not inserting Oily Rubricks in her Offices of Baptism and Confirmation, &c. may, and ought to be separated from, and a New Communion set up: And so the ungovern'd Fancy of one particular Man be prefer'd before the Judgment, Practice, and Authority of the best of Churches.

Indeed, if it could be prov'd that the Church of England renounces the Truths of Christ, or owns the Errors of Satan, or enjoins the Practice of any known Sin: If she had forsaken the Common Faith, or receded from any Article of the Christian Creed, or injoin'd any Sinful Rites in her Publick Worship: Then, that Command, *Revel. 18.* had been applicable to our New Deserters, *Come out of her, my People, that ye be not Partakers of her Sins, and receive not of her Plagues*. Such Things would justify their Desertion, and make it Necessary. It would then be no Schism to forsake the Church of England, till she reform'd her Errors, and cleansed her self from her Corruptions.

But *she* having never given such Causes of Separation (such are not those this *Gentleman* urges for his, and endeavours to defend with Confidence only, and Pomp of Words) nor ever were there any that withdrew from the Communion of our Church for the *Reasons* (Whimsies rather) of this *Author*; nor did they get into his Head till t'other Day; or, if they did, it seems he did not think they would warrant his Departure from the Church, in whose Communion therefore, he continued; which (sure) he would not have done without the Guilt of a most uncreditable and indefensible Practice, with which I'm unwilling to charge him: And therefore do believe he did not think it *Necessary* to quit our Communion, and set up another, whereof under — himself would be the supreme *Head*, till the *Height* of the Station to which he was advanc'd, had an ill Influence upon him, turn'd his *Head*, made it light and giddy, even to an Intoxication, and then out come his *Reasons* and *Proposals*. But to return from this short *Digression* in Vindication of his *Sincerity* in his former Compliance.

The Church of *England* therefore, being a sound Member of the *Catholick* Church, which *Christ* has purchased with his own Blood, whoever they are that desert her Communion, do cut themselves off from *Christ* the Head.

And here Sir, permit me to add the grave Admonition of the famous *Primate Usher*. 'Let not every wanton Will be permitted to bring what Fancies he list into the Pulpit (or Press) and to disturb Things that have been well ordered. I beseech you *Brethren*, mark them, who cause Divisions and Offences contrary to the Doctrine you have learn'd, and avoid them. — Howsoever we may see Cause to dissent from others in Matter of Opinion; yet let us remember, that there is no Cause why we should make a Rent in the Church of God. A Thing deeply to be thought of by them, who for-

' take the Fellowship of the *Saints*, and by sacrilegi-
 ' ous *Separation*, break the Bond of Peace. Little do
 ' these Men consider how precious the Peace of the
 ' Church ought to be in our Eyes (to be Redeem'd
 ' with a Thousand of our Lives) and of what dan-
 ' gerous Consequence the Matter of *Schism* is unto
 ' their own Souls. For, however, the Schisma-
 ' tick, *secundum affectum* (as the School-Men speak)
 ' in his Intention and wicked Purpose, takes away
 ' Unity from the Church, even as he that hateth
 ' God takes away Goodness from him, as much as in
 ' him lyeth ; yet, *secundum effectum*, in Truth, and
 ' in very Deed, he takes away the Unity of the
 ' Church only from himself ; that is, he cuts him-
 ' self off from being united with the rest of the Bo-
 ' dy ; and being dissever'd from the Body, how is
 ' it possible that he should retain Communion with
 ' the Head ?

Thus that most learned *Primate* in his Sermon be-
 fore the *House of Commons*, Febr. 18. 1620.

And now,

Sir, after all that has been said, I think I may
 safely draw this Conclusion.

That to separate from the Church of *England*,
 from the solemn Devotion of her Publick Liturgy,
 contriv'd by the Wisdom, and directed by the Learn-
 ing ; embrac'd by the Piety, and establish'd by the
 Authority of Church and State ; sign'd and seal'd
 by the Sufferings of so many Confessors and Mar-
 tyrs, constantly asserted against the Wit and Ma-
 lice of all Opponents :

For one single *Person*, not only to withdraw him-
 self from his Brethren (now in Tribulation for
 their stedfast Adherence to this Church) but to
 make it his Business by all manner of Means to gain
Profelytes to his *Singularities* ; to hang up his Flag of
 Defiance against the Church his Mother ; to pub-
 lish new *Offices* of *Communion*, &c. to alter the esta-
 blish'd Service, and thwart the settled Order of the
 Church,

Church, in which he was baptized, together, with the *Law* of his Country wherein he was born: To bring obsolete *Signs* and *Ceremonies* into Practice, and bestir himself with all his Zeal and Power, to draw Disciples after him; to inflame and exasperate their Minds against the establish'd Worship of this most Christian, Orthodox, and admired Church; to despise the Authority of both Church and State, and consequently set himself up against, and above all that is call'd God: This,

Sir, I fear not to say, is such a Piece of exalted Pride, as none but the Son of the Morning can surmount; such a prodigious Arrogance of Pride and Conceitedness, as no Words can express; no Charity can excuse; no Candor but must censure and condemn.

And now, Sir, if any shall think this Censure too sharp, or any Expressions and Reflexions too bitter, let me desire them to remember, that the good Samaritan us'd Wine as well as Oil, on the Man that was wounded going from Jerusalem to Jericho; and that he was no less compassionate and charitable for the Sharpness of his Wine, than for the Smoothness of his Oil; the one was as necessary to cleanse the Wounds, as the other to heal 'em, and both previous to the binding them up. Let me also desire them to see what the meek and humble Dr. Sanderson says in a like Case, in the last Section of the Preface to his Sermons. *I was willing to sharpen my Style, that it might enter, as it was but needful, where the Skin was callous. But with the only Intention, by putting the Patient to a little Smart at the first piercing of the Sore, to give future Ease to the Part affected; and not at all by angering the Sore, to make it worse.* And as to the Author of the Reasons, &c. I hope it will not offend him if I turn his Expressions to the late Dr. Sherlock upon himself, and take my Leave of him, as he, in the Doctor's Case of Allegiance Consider'd, did before me.

If he thinks I have us'd him with too little Ceremony, I desire he would remember the unnecessary

‘ necessary Provocations he has given; and when he
 ‘ considers how freely he has reflected, censur’d, and
 ‘ contemn’d, he will have no Reason to be dis-
 ‘ oblig’d with his Brethren, for an Abatement of their
 ‘ Esteem: Nor will our *Author*, if he considers
 his Desertion of the Church, and the Affronts he
 has passed upon her *Holy Offices*, &c. have any Rea-
 son to be disobliged with her dutiful Sons for an
 Abatement of their Esteem. However, after all,
 I have no manner of Quarrel to his Person, (as he
 there says of the *Doctor*;) but to his *New Separation*
I am, and ever hope to be an *Enemy*, while I continue
 a Member of that Church he has forsaken, which
 by the Help of God, shall be so to my Life’s End.

And I heartily wish, that the *Author* of this de-
 plorable Schism, and his Adherents, who lift up
 their Heels against their tender *Mother*, would re-
 flect upon what they have done, and remember the
Womb that bare them, and the *Paps* that gave them
 Suck; that they would not be so *Wise in their own*
Conceits, so resolute in their private Fancies; so
 tenacious of their fond Opinions, so obstinate in
 their Singularities, as to enforce them upon the
 Church of God, as Doctrines and Practices of Abso-
 lute Necessity to observ’d, as *Proposals*, which, if not
 yielded to, they will continue in their Separation.
 But that they would remember from whence they
 are fallen, Repent, and do their first Work; Return to
 their *Deserted Injur’d Mother*, whose Arms are wide
 open to imbrace them; that so they may heal the
 Wound, and close the Schism they have made by
 their unreasonable Separation from the best con-
 stituted Church now in Being; and so shelter them-
 selves from those fearful Curses, which hang over,
 and will certainly fall upon the Heads of all In-
 corrigible, Disobedient, Rebellious Children to
 their Holy Mother. And here I will briefly reca-
 pitulate some of the principal Matters, which I
 conceive have been made out to every common Un-
 derstanding,

derstanding, and which it concerns these Gentry to rid their Hands of, if they are able. That the inspired writings are very improperly and absurdly call'd the *Canon*, if they want a Suppletory Rule: That more human Tradition can no more make an Essential Doctrine or Duty, than a number of finises can make an infinite, or a string of errors can make a truth: That the best Tradition, both because it is the earliest, and because it is the testimony of a whole Church, and consequently preferable to many single testimonies, confines these supposed Prayers for the dead, to thanksgivings to God, commemoration of the virtues of the deceased, and Preparation of the living: That considering the *Apostolical Canons*, *Origen*, besides those purposely omitted in the foregoing sheets, because insisted on in other performances, viz. *Tertullian*, *Eusebius*, *Arbanasius*, and *Jerom*, who declare for *Wine*, *Wine only*, *unmixt Wine*, and *that of the Vine*; so far as appears yet, there are more Witnesses in the four first Centuries against the mixture than for it: Admirable consentient Evidence! That the New-Office has sprung more leaks than it has mended: That St. *James's* Unction was miraculous, and therefore those who use it should first make good their claim to that Power: That these wandering Stars are Schismatics, &c.

My Prayer to God for Israel is, That they may be saved and that God would give you and me, and all good Men Grace, that we may not fall from our own Steadfastness, but continue to the End in the Communion of this most Apostolical Church. This is the hearty Prayer of the meaneſt of her Admirers in these Days of her mourning, and of

Sir,

Your affectionate Friend.



Second LETTER

By Way of

APPENDIX.

SIR,



THE fresh Task you put upon me I have now perform'd in this Second Edition; wherein I have confirm'd with more Testimonies, and with additional Authorities, what was asserted in my Former; which I hope may be serviceable to the Conviction of those that shall read it without Prejudice or Partiality.

This *Second* Letter is employ'd on the same Design, and they are now both publish'd together, to contribute what in me lyes, to stop the Progress of this mischievous *Schism*, by invalidating the *Reasons* our Author produces for his *Desertion* of the Church of

of *England*, and setting up a *New Altar* of his own; to discover his subtle and crafty Methods to import *Romish* Lumber; and how he imposes upon the Weakness or easy and credulous People, by striking their Imaginations, instead of convincing their Understandings, and supplying the Want of Strength in his Reasons by Flash and Fur-below; managing his Cause with as much Artifice and Advantage, as a superlative Confidence, and an Affectation of Flourishes can produce; that so he may gain more Proselytes, and thereby continue and increase the deplorable *Rent* and *Schism* he has made in this reform'd Church: And I am confirm'd, that one Part of this Charge is just, because most of the Sticklers for this *Babel*, have with great Heat express'd their Abhorrence of the Title of *Protestants*.

What Success this charitable Endeavour may have upon some, I know not. If it shall undeceive any one well-meaning Man among 'em (for I hope such there be) I shall look upon it as a great Blessing both to him and me. But as to the *Principals* of the Schism, I must confess, I think, there is but little Hope; because 'tis plain, they study not to be inform'd, but to contradict. They read what is writ against 'em, not with a Preparation of Mind to receive the Truth in the Love of it, but to contrive the better how to justify their Separation. This makes them cavil at little Things, and to rest in nothing, shifting their Sails as oft as the Winds invite them to steer a various Course; being not to be satisfy'd but in the Use of *Forms*, *Rubricks*, and *Offices* of their own devising.

Alas! Sir, when a vain-glorious Person, out of an Affectation of Singularity, Wantonness of Spirit, and the Love of a *Dicier Hic est!* has once got a Name, by courting and seducing the Hearts of the Simple, and headed a Party that flock after him; for this Man to see his Errors, is as the *Shadow of Death*: Therefore, if he can't break the Glass that presents

to his View, such an ugly and deform'd Spectacle, he will be sure to lay it aside, or turn his Back upon't. Tho' St. *Austin* (as one observes) was a great *Writer*, (as our *Author* has also been) and never got more Honour than by his *Retractions*; yet I don't perceive in him any Inclination to imitate the Example. To retract and renounce his beloved Errors, is to deny himself, and to lay his Honour in the Dust; which is such a Point of Mortification, as his Schismatical Pride can't tell how to submit to, and put in Practice. Tho' no Victory is indeed more glorious than to be overcome by Truth; yet so it is, that his elevated Conceit of himself makes him invincibly stubborn in his Opinion, and so inflexibly obstinate in his Singularities, that he will (you see) hold out against the clearest Evidence, and mightiest Force of Reason, insomuch, that you shall not persuade him, tho' you do persuade him, like *Aristotle's Sophisters*, whose End in all Disputes was not *Verity*, but *Victory*.

I am not therefore so sanguin as to flatter myself with the Hopes of any good Success with the Flag-Officer of this deplorable *Division*; ('tis hard to be Head of a Party, and to be humble) or the fiercer Bigots of it, who have set up their *Banner* in Defiance of the Church; but expect rather, the Effects of their ungovern'd Spirits and Tongues, the Ebullitions of their enraged Passions; who, by the loud Calumnies and Reproaches belch'd out against the Anonymous Author of the first Letter, have given him just Cause to believe, That if they were *Basilicks* (as they are *Serpents*) they would (if they knew him) look him Dead. But let me tell 'em, he is able to bear the Weight of their Displeasure, and to stand the Shock of their harshest Censures, and most clamorous Revilings, with Neglect and Silence.

Not for their Sakes then, but for theirs, who, tho' they are not yet gone off, yet being too credulous

dulous and easy, that their Minds may possibly be distracted and divided by the crafty Insinuations, and subtle Pretences of the *Author* of the *New Schism*, because Novelty is affecting in it self; and to preserve such fluctuating Souls from the Peril of Seduction, and to keep 'em steady and unmoveable, that they wander not from their own *Jerusalem* to *Jericho*: And if withal, it may conduce to the Safety of any *Shipwreck'd* Souls, tossed to and fro, floating to the *Romish Coast*; I mean, undeceive first, and then bring back any who have been unhappily seduc'd from their holy Mother, into her Bosom again: If, I say, it do but settle any who begin to waver, who are too credulous and easy to be impos'd on, or recover any that are fall'n from her, who by disowning her that carried them in her Womb, and nourish'd them with her Breasts, have debased themselves into degenerate Aliens, then will my Labour of Love be highly recompensed.

You have already seen, that this new *Traditionary Fraternity*, whose *Separation* from our Church being founded upon the *Sand*, is easily overturn'd by the gentle (yet powerful) Breath even of those very *Fathers*, whom they would suborn to support it; and that pretended *Tradition*, which is the main Staff on which they lean, shiver'd to Pieces. I will resume this Argument a little *ex abundanti*.

Certain it is, Sir, the *Fathers* knew nothing as of *Necessity*, either in *Doctrine* or *Worship*, but what they had in *Scripture*. This was constantly the Standard and Rule of all *Doctrines*.

Thus says *Clemens of Alexandria* (*Stromat. 7.*) It is not fit that we should simply attend to the *Affirmatives* of *Men*, for our *Nay* may be as good as their *Yea*: But if the Thing be *Matter of Faith*, and not of *Opinion* only, let us not stay for a *Testimony* of *Man*, but confirm our *Question* by the *Word of God*; which is the most certain of all, or is indeed the only *Demonstration*. Now that he speaks only of the *Word of God written*, is plain from

the whole Order of his Discourse: For the Words before are these, *Do they take away all Demonstration, or do they affirm that there is any?* I suppose they will grant there is some, unless they have lost their Senses. But if there be any Demonstration, it is necessary that we make Inquiry, and from the Scriptures, to learn demonstratively. And a little after, he adds, *They that employ their Time about the best Things, never give over their searching after Truth, untill from the Scriptures they have got a Demonstration.* He speaks (as a great Man of our Church observes) against the *Gnosticks*, who pretended to secret Tradition from I know not whom; against them he adviseth Christians to *wax Old in the Scriptures*, thence to seek for Demonstration, and by that Rule to frame their Lives. Certain it is, that the primitive Fathers did in all Matters of Faith and Manners admit no Argument but what was derived from Scripture.

They did indeed sometimes quote Tradition for Ritual Things; but in Matters of Faith, and Things of Necessity to be believ'd, in order to Salvation, if they prove any Thing from Tradition, it is either the written Tradition of Scripture, or if unwritten, it is no other than the Creed: And withal, they believ'd there was nothing in the Creed but what they could prove from the Scriptures in every Particular.

So St. Cyprian, (Testim. ad Quirin. L. 1. and 2.) proving all Things of Faith and Life from the Scripture. So Athanasius, and others, prove every disputed Article.

Against treacherous Errors God would place our Strength in the Scriptures, against which, none that would any Way seem a Christian dares to speak, says St. Augustin (Tract 2 in Ep. Johan.): And a little after he adds this Example. *When Christ offer'd himself to Thomas to be handled, Christ thought it not enough, unless out of the Scriptures he had confirm'd the Believers: He foresaw that we should come after: For if they there-*
fore

fore believ'd, because they held and handled him, what do we? Christ is ascended into Heaven, not to return but at the End of the World, that he may judge the Quick and the Dead: Whence shall we believe but by that by which he confirm'd them who handled him? He opened unto them the Holy Scriptures.

Scripture is the Rule of all Religion, the great Security of Faith, and the only Deletory of Hereticks.

Thus says *Tertullian*, Take from Hereticks their Ethnick Learning, that they may dispute their Questions out of Scripture only. (*De Resur. Carnis. Cap. 3.*)

To this Purpose *Origen* (*Tract. 23 in Matt.*) brings in the Precedent of our blessed Lord from Scriptures, confuting the Heresy of the *Sadducees* about the Resurrection. As Christ did, so will the Followers of Christ do by the Examples of Scriptures, which will put to Silence every Voice of Pharoah; that is (as one notes on it) every Doctrine of the Adversaries. And those Words in the *Canticles* (*Take the little Foxes*) are meant, and expounded to signify, that Hereticks should be convinced, and their Subtilties and Crafts restrain'd by Testimonies of holy Scripture; which in Fact the Fathers did, and by the Word of God concluded against the *Gnosticks*, the *Valentinians*, the *Marcionites*, the *Manichees*, the *Photinians*, the *Arians*, the *Novatians*, &c. and all the Pests of Christendom. See *Duct. Dub. L. 3.*

'Tis true, in the first Ages of the Church, the Fathers disputing with Hereticks did oftentimes urge against them the constant and universal Tradition of the Church: But it was for these Reasons, says the great Bishop *Taylor* (*Duct. Dub. L. 3. P. 485.*)

I. Because the Hereticks denied the Scriptures: — Now to such Men as those, and in all the Interval till the whole Canon was consign'd and accepted, it was (says he,) of great Use to alledge Tradition; especially, because the Doctrine of the Scriptures

Scriptures was intirely and holly preach'd in all the Apostolical Churches, and by the known and universally preach'd Doctrines, they could very well refute the Blasphemies of wicked and heretical Persons. All this Tradition was nothing else but the Doctrine of the holy Scriptures.

2. The Hereticks (says he) did rely upon this Topick for Advantage, and would be tried by Tradition, as hoping, because there were in several Churches contrary Customs, there might be differing Doctrines, or they might plausibly be pretended; and therefore the *Fathers* had Reason to urge Tradition, and to wrest it from their Hands, who would fain have us'd it ill. Thus did the *Carpocratians* in *Irenaeus* (*Lib. 2. Cap. 2.*) When they are reprovd from Scripture, they accuse the Scriptures, as if they were not right; as if they had no Authority; as if from them Truth could not be found by them that knew not Tradition. For they affirm (*Lib. 2. Cap. 24.*) that *Jesus* spake some Things in Mystery to his Disciples apart, and that they required that they might deliver them to the *Worthy*, and to them that would assent to them. Upon this Pretence *Artemon* expos'd his Errors, says *Eusebius* (*Hist. L. 5. C. 27.*) and *Papias* introduc'd the *Millenary* Heresie; and by Tradition the *Arians* would be try'd, and *St. Basil* was by them challeng'd in an Appeal to Custom or Tradition: And *St. Austin* (*Tract. 97. in Johan.*) affirms, that all the most virulent Hereticks pretended for their senseless Figments those Words of our blessed Saviour (*I have yet many Things to say unto you, but you cannot bear them now*). And to this Purpose was that which the *Basiliadians* did affirm, that the Mysteries of their Sect were no Things of publick Notice, but convey'd in secret. Now to such as these, there were but two ways of Confutation, one was, which they most insisted upon, that the Holy Scriptures were a perfect Rule of Faith and Manners, and that there was no Need

of

of any other Tradition; the other, that the Traditions which they pretended were false, and that the contrary was the Doctrine which all the Churches of God did preach always. Now thus far Tradition was useful to be pleaded; that is, tho' the Hereticks would not admit the Doctrine of Christianity as it was consign'd in Scripture; yet they might be convinc'd that this was the Doctrine of Christianity, because it was also preach'd by all Bishops, and confessed by all Churches.

But in all these Contests, the *Fathers* did not pretend to prove by Tradition what they could not prove by Scripture; but in all the first Ages, when Tradition could be more certain, and Assent to it might seem more reasonable; yet, still they took the Holy Scriptures for their only Rule of Faith, and from thence argued against, and confuted Hereticks. But that there is nothing of Faith and Manners which the Church of God ever did hold *Necessary*, or ought to have held *Necessary*, but what is in the Scripture; and that no Unscriptural Traditions have any thing of Divinity, or of the Authority which is to prescribe in Faith and holy Worship, has been already largely prov'd.

And if we will take Bishop *Sanderson's* Judgment, even those things our *New Separatists* are so zealous for, are plainly and properly downright *Popery*. For (says he) *All those Doctrines* which are either contrary to the *Written Word of God*, or but *superadded* therunto as *necessary Points of Faith*, to be of all Christians believ'd; and all those *Superstitions* used in the *Worship* of God, which either are *Unlawful*, as being contrary to the Word; or being *not contrary*, and therefore *arbitrary* and *indifferent*, are made *Essentials* (or *essentially necessary* as they make *Prayer for the Dead*, &c.) and imposed as *necessary Parts of Worship*; these are (says he) as I take it, the things whereunto the name of *Popery* does properly and peculiarly belong. *Preface to his Sermons*. §. 15. This is what
of these

these Men would have re-establish'd, and for it plead Tradition, when there is not one Word of it in the Scripture; which Scripture is affirm'd by the *Fathers* to be a perfect Rule of all that we are bound to believe or do in order to Salvation.

Indeed there is nothing that descends to us by Universal Tradition, but that the *Bible* is the *Word of God*, the *Canon of Faith*, (as *Irenaeus* calls it. *L. 4. C. 62.* which neither admits *Increase nor Diminution*. *L. 4. C. 63.*) the *Divine Balance* in which we must weigh the Grounds of our Belief (as *St. Austin* calls it, *Lib. 2. Cont. Donat. Cap. 6.*) and that the *Bible* contains all the *Will of God* for our Salvation. And therefore sure we have Reason to adhere to Scripture, and renounce all Pretence of Tradition of any Matters of *Faith* not plainly set down in the *Bible*.

From which Sacred Book, to prove *Prayer for the Dead*, the *Mixture*, &c. to be essentially Necessary, we will give our *Author of the Reasons* what Time he pleases; on Condition he will forbear that pernicious Example which is condemn'd, *Ep. 3. John 10.* Alas! that the Delusion should be so strong, as not to suffer him to see his own Likeness branded there: Or that seeing he should see and not perceive!

Let him vaunt himself ne'er so superciliously; let his Reputation be ne'er so great among his credulous Admirers; yet being leaven'd with Schismatical Pride, and delighting to dwell in Breaches, let him know the *Apostle* has already pronounced his Doom, *Gal. 5. 10.* *He that thus troubles you (the Church of God) shall bear his Judgment, whosoever he be.* Be his esteem ne'er so high among his ductile Followers, he shall bear his own Judgment, even that Judgment which belongs to a Disturber of the Church, says *St. Jerom.* And what is that? Why nothing but Damnation. *Sustinebit Damnationem*, says that Father: Nay, tho' it were *St. Peter*, or an *Angel from Heaven*, he shall suffer Damnation, says *Bruno*.

To justify the Sharpness of the *Apostle* in that Expression, *I wish they were even cut off that trouble you*: *St. Jerom* (*Vide Com. in Gal. 5.*) tells us, These Words are not utter'd so much out of Anger against the Adversaries, as out of Love to the Churches of God. And, if we may take the Sense of *Cajetan* and *Bruno*, it signifies but the same Thing which he tells *Titus* with great Authority (*Tit. 1. 10, 11.*) *There are many unruly and vain Talkers and Deceivers, whose Mouths must be stopp'd.* The Words of *Bruno* are these.

Non intelligit Paulus membrorum abscissionem; sed sicut abscissi testiculi non generant, sic isti abscindantur, ne quemlibet generare possint in Errore suo. (See *Dr. Womock Suffr. Protest. P. 77.*)

Sir,

To make any Thing absolutely and essentially necessary to be believ'd and practis'd, which is not plainly taught in Scripture, is to contradict all the Fathers of the primitive Church, who made it the only Measure of the Doctrines we are bound to believe. If *Prayer for the Dead*, and the other Things so eagerly contended for as *essentially Necessary*, be not to be found in Scripture, then is the Scripture defective, which is to affirm (as by plain Consequence our Separatists of the Tradition do) the *Scriptures* can't make us wise unto Salvation; and this in plain Terms is not to dispute, but to blaspheme: And if they were not perfect, it is certain they could never be made so by human Traditions, which (you have seen) are so full of Imperfection.

But it is to be observ'd, that tho' there is no Doctrin of Faith but what is in Scripture, yet, because the Word that is now written was first deliver'd, that which is now written was at first Tradition; and because it was afterward call'd so, it has been made Use of by those, who knowing that the change of Words in descending Ages is least discern'd by Mankind, and that from Words

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which are fewer than Things, most Advantags can be made by them, who love every Thing better than Truth, have pretended every Saying of the Scripture and Fathers in which the Word Tradition is used, to be a competent Argument of the Imperfection of Scripture, and of the Necessity of a Supply to be made by Tradition. *Duct. Dubit. Lib. 2. P. 484.*

Thus the mighty Confidence of our Author is built merely upon the Word (*Tradition*) and not upon its true Meaning: For in reading his wonderful Reasons, you can't, Sir, but observe, that wherever he finds the Word *Tradition*, whether in the *Sacred Writings*, or in the *Primitive Fathers*, away he runs with it, displays his rhetorical Flourishes, and takes it for no less than a Demonstration on his Side, and a Warrant sufficient to justify his *Desertion*, and all his superstitious Fancies; just as the *Presbyterian Covenanters* against *Episcopacy*, thought all Scripture was on their Side, wherever the Word (*Covenant*) was nam'd.

Faith most certainly depends, not upon human Authority, but divine Revelation: For it came not by the Will of Man, but by the Will of God. And therefore, no human Authority has any Power to impose upon our Belief any Thing which is not only contrary unto, but any Thing that is more than God has plainly reveal'd to be his Will; to impose it (I say) as essentially Necessary. For to command what God has not commanded; to injoin Prayer for the Dead, the Mixture, &c. which are no where to be found in Scripture, as a necessary Condition of Salvation, is in them most insufferable Pride and Insolence, an Usurpation upon the incommunicable Prerogative of him who is the Author and Finisher of our Faith.

Is it not very strange then, and every Way unaccountable, that Men should rely upon Tradition not commanded in the Word of God, so as to make it essentially

essentially necessary, and a sufficient Reason to break Communion with the Church, when in the World there is nothing plainer, than that

‘ The holy Scriptures contain all Things necessary to Salvation and that this comes down to us in a full and undoubted Tradition, by the Consent of all the holy Fathers, not so much as one of them denying it.

And that they did not dispute against Hereticks by the written Word, but by Tradition, is because they had no other Way : For they did not acknowledge the Authority of the Scriptures, they rejected them, or receiv’d only some Pieces of them, cut off from the rest, and which were also corrupted and falsified. Thus the *Manichees* refused the Four Gospels ; *Ebion* received only St. *Matthew’s* Gospel ; *Cerinthus* only St. *Mark’s* ; *Marcion* only St. *Luke’s* ; and not all of that neither, *Tatianus* and *Manichæus* rejected the *Acts of the Apostles* ; the *Ebionites* all St. *Paul’s* Epistles ; others also refused to admit the Epistle of St. *James*, and St. *Jude* ; the Second of St. *Peter* ; the Second and Third of St. *John*, as we learn from *Eusebius*, Lib. 3. Hist. and St. *Jerom*, Lib. de viris Illustr. Now to such Men it was of no Use to alledge Scripture ; and therefore *Tertullian* says, in his Book of *Prescriptions*, and from the 15th Chap. to the 22d proves, that we may not dispute against *Hereticks* by the Scripture, but by the Tradition of the Churches. How then could any Man dispute with them from a Book whose Authority they did not acknowledge ? There was a Necessity of having Recourse to another sort of Proof. But the same *Tertullian* says (Cap. 13.) *One cannot prove any Thing that respects the Faith, but by those Writings which are the Rule thereof* ; that is, the Sacred Volumes. And as to Tradition, what Regard St. *Cyprian* (with whose Authority our Author doth so flourish) had to it, how little Account he made of it, you may be satisfy’d by this, that when in the Case of Reba-

tization of them that were baptiz'd by Hereticks² contrary to the Practice of the Church, they objected Tradition to him, Custom, and ancient Usage, he rejected those Proofs with Contempt and Scorn. For when Stephen, Bishop of Rome, had written to him, *Let nothing be innovated in Tradition. Where is this Tradition?* Answers he, *It is in the Gospel, in the Acts, or in the Epistles!* *An ancient Custom without Truth, is nothing but an old Error* (Ep. 74.) And in another Epistle (63.) he says, *Since we must hear none but Jesus Christ, we need not examine what those that went before us have done, but that which Jesus Christ has done before all; for we must not follow the Custom of Men, but the Truth of God.* And what Christ has done in this Case, you may see, Luk. 10. 26. When the Lawyer ask'd him what he should do to inherit eternal Life, our Lord doth not send him to unwritten Traditions, or to the Jewish Cabala, but he sends him to a known and written Law, *What is written in the Law? How readest thou?* What is written in the holy Bible is that we are to look to, and that we must read; not what Men shall tell us from I know not what ancient Traditions; these are inconsistent. The Papists have their Traditions, and so has our new Order, and both of them own 'em *Unwritten Verities*, and would obtrude them as essentially necessary; and they are indeed unwritten Vanities. We have a *sure Word* of Prophecy to stick to, the Word of God written, which is a perfect Rule of all that we are to do as necessarily required to Salvation; and this by an unanimous Consent is affirm'd by the ancient Fathers.

And sure I am, that there is no other Word of God besides the Scripture, which delivers any, either Points of Faith or Doctrines of Life, as necessary to Salvation: this was most firmly believ'd of all that ever pretended to be Members of the Church of England, till yesterday, that this fanciful Gentleman assum'd to be Charioteer, and seizing the Reins, drove furiously

riously (I think the old Version says, as if he were mad) and raised such a Cloud of Dust with his ancient Fathers, and old unscriptural Traditions, as has so blinded some weak short-sighted People, that they can't see now, what, till now, all their Seers demonstrated. Tho' I think our Author himself has elsewhere given a more abusive and disadvantageous Character of the Fathers, than any Man living, by applying to them that Verse of *Virgil* *Æn.* 9. V. 36. *Quis globus O crives caligine volvitur atra.* Vid. *Essay upon Usury.* Where the Decision of the Debate is on his Side, who pronounces this oracular Warning from the River, or Heathen Divinity *Caicus.* And pray God recover them to their former Sight, that the Dust which this Man has thrown into their Eyes being blown away, they may see he is leading them into a Ditch, and being truly apprehensive of the dreadful Danger they are in, may speedily return to their holy Mother that brought them forth, and nurs'd them in her Arms, seriously and sadly pondering those remarkable Words of that famous Martyr, the blessed *Ignatius* in his Epistle *ad Philad.*

Whosoever follows him that makes a Schism, believe it, he shall not inherit the Kingdom of God.

And how much it concerns our new seduced Schismatics will appear, by shewing them what Church it is their Leader has so reproachfully deserted, and the exceeding great Sinfulness of his doing so, and of their being led by him. *The Leaders of this People cause them to err:* And what then? *They that are led of them are destroyed,* *Is.* 9. 16. The Leaders were Seducers, and because the People were so ready to be misled by them, they are destroyed.

They are gone out from us (as *St. John* speaks, *1 Ep.* 2. 19.) and how far they may list to wander, rather than return to the Bosom of their forsaken Mother, I dare not determine; only that he has deserted the Communion of that Church which has ever

ever been own'd by all Protestants abroad for the best and purest in *Christendom*, where *Truth* and *Antiquity* go Hand in Hand (as says the learned *Casaubon* in his Epistle to *Salmasius*) And has moreover bespatter'd and defam'd that *Blessed Reformation* which was purchas'd with the Sweat, Tears, and Blood of holy *Confessors* and *Martyrs*; Men famous in their Generations, many of whom had their Understandings as much enlighten'd as any of those he produces for the establishing of his Peculiarities, and who may vye with the best of them for *Orthodoxy*: Men in whom was the Spirit of the holy God, and by their Fruits ye may know them.

He has left that Church, and seduced others to do so too, which either for *Truth* and *Soundness* of *Doctrine*, or *Purity* and *Sanctity* of *Worship*, so far as appears, is equal'd by none in the whole World. Name any single Liturgy in the Universe, I will maintain the Usefulness and *Orthodoxy* of our own against it: And 'tis hard if the best will not satisfy.

A Church in such Esteem, as the learned Bishop *Bancroft*, in his Sermon at *St. Paul's Cross*, to her great Honour declares: that all the Churches of *Europe* that were then *Reform'd*, understanding of our *Reformation*, did, on our Behalf, clap their Hands, as it were with Joy. And (as he goes on) the *Apology* of the Church of *England*, which shortly after was set forth to justify her *Doctrine*, and shew the Reasons of our Mistrust of *Popery*, have ever since obtain'd principal Commendation amongst all the *Apologies* and *Confessions*, which hitherto have been set forth by any Church in *Christendom*.

And very remarkable it is, that when the *Assembly of Divines* had (in the grand Rebellion against King *Charles the First*) compil'd a *Confession of their Faith*, and got it translated into *Latin*, they sent it abroad in that Form, with a Desire and Design to have it inserted in the *New Edition* of the *Harmony of Confessions*; the foreign Churches stood constant to the former

former *Confessions* of the Church of England, and rejected their *New One*, as that which was likely to spoil their whole Harmony.

He has left a *Church*, and drawn others after him, to which all the *Reform'd Churches* do yield the *Right Hand* of Fellowship.

A *Church*! which what Esteem she had may be known from the Pen of *Diodat*, in his Answer to that Letter the then *Assembly of Divines* sitting at *Westminster* sent to him; where you may see what an *Encomium* that industrious Professor of *Geneva* gives her.

That flourishing England! The very Eye and Excellency of the whole Reformation, of all the Churches, the peculiar and choicest Treasure of Christ (P. 6. and 7.) and (P. 17.) He does acknowledge and solemnly declare it, That on the Theater of the universal Church, the Kingdom and Church of England have excell'd, and outshin'd all the Churches upon Earth, in Holiness and Glory!

A Church! for which the best of Men, and the best of Kings was not unwilling to die a Martyr, and at his Death, left her this most honourable Commendation, as the richest Legacy which could be conferr'd on the best of Churches: For thus he says in his incomparable Book:

The best Profession of Religion I have ever esteem'd that of the Church of England, as coming nearest to God's Word for Doctrine, and to the primitive Example for Government.

As to her most sacred and venerable Liturgy, which was compos'd with all the Learning and Piety, and seal'd with the Blood of such a noble Army of Martyrs, led by renown'd Bishops in the Days of Queen Mary; applauded with the concurrent Testimonies of the most eminent Divines abroad, known to be, not only the Envy, but the Terror of Rome (for when it was first translated into French, 'twas presently prohibited, as Mr. *Stileman* in the Defence of the Liturgy assures us:) and yet this admirable Service,

Service, our presumptuous *Author* has polluted by his sacrilegious Hands, by thus purloining and robbing the *Temple* of God of that sacred Treasure : Let him look to it, if the Book of Wisdom be right : That *mighty Men* (or Sinners) shall be mightily tormented.

That admired *Book* has this Honour and Recommendation, that all its most spiteful Adversaries, who have not been a few, and are now increased by the *Desertion*, could never yet draw up any material Objection against it, and have still discover'd much more Weakness in *themselves* than in it. And therefore, certainly in Conscience and Reason, the Judgment of so many learned Divines, who have given Testimony to our Church and her Liturgy, ought to be preferr'd before the groundless Opinion of any one vain injudicious Man, who scorns to be govern'd by any Wisdom but his own.

This is the *Man* who does his utmost, by the insolent Attempt of his daring Pen, to obtrude his own private Fancies and Conceptions on the Belief of others, which, if he had had any Regard to the Counsel of the *Apostle* (Rom. 14. 22.) he would have kept to himself, and not at once have endanger'd his own Soul, and theirs whom he has deluded, by breaking the Peace, and dividing the Unity of that Church, whose Faith is truly Christian and Primitive ; whose Worship is truly pious, and adapted to all the Purposes of an endless Life ; whose *Doctrines* and *Articles*, whose *Offices* and *Ceremonies* are all admirably suited to the Promotion of Virtue and Godliness in the Hearts and Lives of all her *Votaries*. And certainly, if Salvation be to be had in the Communion with any Church in the whole Christian World, it is in such a one : Yet, this Church it is, from whose Communion they have (Lord have Mercy upon them !) withdrawn themselves, and set up their own *Conventicle* against her. Woe be to not only

ly the Deluders, but to them also that will be deluded by them.

For to what dreadful Danger they expose themselves St. Paul does let them know, by telling them that *Schism* is in its own Nature a damning Sin, by setting it down in his black List of the Works of the *Flesh*, that incapacitate a Man for Heaven, and actually put him into a damnable State. And what Hazard do they run of their Salvation (tho' their Lives were otherwise ne'er so free from Scandal) if they live and die in a State of Separation from the Church? whatever they may think of themselves, the *Fathers* will tell them plainly their Condition is deplorable, by shewing the cursed Nature of *Schism*, and how heinous a Sin it is to break the Peace and Unity of the Church, and follow those that do.

What *Ignatius* says you see above, *He that makes a Schism shall not inherit the Kingdom of God.*

Optatus often repeats it as a known Maxim of the Church, *Without the Church there is no Salvation* (P. 72.) intimating that the *Donatists*, and such-like *Schismaticks*, tho' they had the Scriptures, the Sacraments, &c. as well as the *Catholicks*, yet would it not avail them, there being no solid Hope of Salvation for them that are out of the Communion of the Church.

You know the Judgment of the pious Bishop *Hall*, who confidently avers, That a private Murderer shall make an easier Answer at the Day of Judgment than such a publick Disturber.

But St. *Austin* speaking of the horrid Guilt of this Sin of unnecessary Separation (Ep. 162.) goes yet farther, and makes *Schism* a Sin more dangerous than *Idolatry*. For (as he observes) those who made the *Golden Calf* were only punish'd by the Sword, whereas *Corah*, *Dathan* and *Abiram*, who made a Division and Separation in *Israel*, were swallowed up quick by the divided Earth; and those that join'd with them were consum'd by Fire, which came out from the

Lord : so that by this Diversity of Punishments, we may know (says that Father) *Schism* to be a greater Crime than *Idolatry*.

But St. *Chrysostom* carries the Matter higher yet (*Horn in Ephes.*) and makes *Schismatics* more criminal than those who *Pierced the Body of Christ* ; and indeed his Reason (as one well observes) is very considerable ; for, says he, Christ gave his natural Body for the Preservation of his mystical Body ; and yet this is that Body of Christ which *Schismatics* wound and tear in Pieces in their separate Meetings.

Thus, you see, in the Judgment of these learned and pious Men, *Schism* is more dangerous than *Idolatry* ; more heinous than Murther ; more abominable than the Murther and Crucifixion of Christ himself, the Lord of Life and Glory. In these black and strong Colours, in this sable Hue do they represent it ; which one would think should startle us at the first Appearance, and make us dread the Guilt of it, as we would the Tortures of an eternal Hell, to which it does consign.

I wish the Author of this new Separation, and those who are wrought into it would well consider this, and lay to Heart what an eminent Divine, quoted in the Title Page of my former Letter, says in these Words. ‘ For any Minister who is in Orders to act contrary to the Order of his Ministry, to bring in Forms and Ways of Worship of his own, in Opposition or Contempt of that Church he has derived his ministerial Office from, is directly to do what *Nadab* and *Abihu* did, to offer *strange Fire*. And for People to accompany such, to abett and countenance them, is to run the Hazard that People were then in, to have the *Wrath of God* come upon them. And again, says he, to worship God in a Form or Way not expressly commanded by himself, or contrary to the Form appointed by the Church we relate to, if that Form so appointed be not simply sinful, is
Sin,

• Sin, at the least, the Sin of *Nadab* and *Abihu*, to
 • offer *strange Fire* before the Lord in his publick Wor-
 • ship; which he is so far from accepting, or being
 • pleased with, that he looks upon it as an Affront to
 • his *Worship* and Contempt of his *Church*.

But 'tis a Mitigation or Lessening to mention the
 sad Effects of it in this World, when it is certain
 the Consequences of it are so dreadful in the other;
 separating from the *Church* here, her *Offices* and *In-*
stitutions, leading to an eternal Separation from the
 Presence of God hereafter; which I wish our new
 Schismatics would lay to Heart, for whose Sakes I
 have set before them, as in a Glass, the Heinousness
 of their Sin; that it might (by the Assistance of
 divine Grace) be a Means to accelerate their Con-
 version and Return to the Communion of that
 Church, where Religion is establish'd in Purity of
 Doctrine and Worship. In the Verge of this Church
 they liv'd till t'other Day, till they so rashly and
 inconsiderately departed, upon such Reasons, as one
 would think were impossible to satisfy any Mens
 Consciences, but such fluctuating Persons who suf-
 fer themselves to be turned to and fro by (not
 sound Reasons, but) a little vapid Rhetorick, and
 the Bagatelles of cunning and designing, or confident
 and daring Men; whose Pride or Passion or fro-
 ward Views, oblige them to defame and destroy, to
 open Rents and Divisions, in the best *Church* this Day
Militant upon Earth, as the most certain Methods
 unto both: Calumnies and Separations being the effe-
 ctual Way to introduce Popery, and ruin the *Eng-*
lish Church, the principal Bullwark to keep it out.

And now, Sir, let me tell you, this Trouble
 might have been prevented, to the Ease of your self
 and me, had it been my good Fortune to have met
 (before the sending my first Letter) with Dr. *Jere-*
my Taylor's short, but excellent *Discourse of Friend-*
ship, at the End of which, there are Letters to a
Gentleman, who was tempted to the Communion of

the Church of *Rome*, on the very same Pretences which our *Author* musters to draw People from the Communion of the Church of *England*, preparing them thereby to an easy Compliance with the *Romish* Religion and Superstitions.

In one of those Letters of that *Great Prelate*, you'll see a short, but full Confutation of all that our *Author* alledges for his *Desertion*, and the *New Separation*, of which he has been the Parent, Midwife and Nurse, and which he still, with the most industrious Zeal, endeavours to cherish and educate. And had that Letter come early enough to my Hands, I should have spared my Pains, that short Performance being a full Answer to what you desired to be satisfy'd in, about the *Necessity of Prayer for the Dead*, and of *Mixing Water with the Eucharistical Cup*, grounded upon *Tradition*; which you have seen, to be against them, to be an uncertain Guide, insufficient, full of erroneous Mistakes, and by no Means to be relied upon; and that *we*, as *St. Peter* says (who if we will take his Word for it, was no *Traditionist*) *We, I say, have a more sure Word of Prophecy, whereunto we do well that we take heed, as to a Light that shines in a dark Place.* But,

I shall only add a Sketch or brief Account of that excellent Letter.

Know then, the *Gentleman* whom the *Tempters* of the *Romish* Church had met with, put this Question to him,

Whether the *Apostles* of our blessed Lord did not orally deliver many Things necessary to Salvation, which were not committed to Writing?

To this the learned Doctor answers,

That whatsoever the *Apostles* did deliver as necessary to Salvation, all that was written in the *Scriptures*. And that to them who did believe the *Scriptures* to be the Word of God, there needs no other Magazine of divine Truths but the *Scripture*. And this the *Fathers* of the *First* and *diverse succeeding Ages*, do unanimously confirm. I will

(says

(says he) set down two or three so plain, that either you must conclude them to be Deceivers, or that you will need no more but their Testimony.

The Words of St. Basil are these (Ethic. Definit. 26.) Every Word, and every Thing, ought to be made credible or believ'd, by the Testimony of the divinely Inspir'd Scripture, both for the Confirmation of good Things, and also for Reproof of the evil.

St. Cyril of Jerusalem (Catech. 12. Illuminat.) says, Attend not to my Inventions, for you may possibly be deceived: But trust no Word, unless thou dost learn it from the divine Scriptures. And in Catech. 4. Illuminat. For it behoves us not to deliver so much as the least Thing of the divine and holy Mysteries of Faith, without the divine Scriptures; nor to be moved with probable Discourses; neither give Credit to me speaking, unless what is spoken be demonstrated by the holy Scripture.

[And our Author can demonstrate none of those Things on which he grounds his Desertion, from the holy Scriptures.]

For that, says St. Cyril, is the Security of our Faith, which is derived not from witty Inventions, but from the Demonstration of the divine Scriptures.

All that we say ought to be confirm'd by the holy Scriptures: So St. Jerom, in Ps. 89. And again, That which brings not the Authority of the holy Scriptures is as easily rejected as offer'd, in Matt. 23.

What is said without the Scriptures, the Minds of the Hearers are left in Uncertainty: So St. Chrysostom in Ps. 95.

Theodoret (Dial. 1. Cap. 6.) brings in the Orthodox Christian Saying to Eranistes, Bring not to me your Logisms and Syllogisms, I rely only upon Scripture.

I could (says that great Author) reckon very, very many more, both older and later. And if there be any universal Tradition consign'd to us by the universal Testimony of Antiquity, it is this, says he,

That

That the Scriptures are a perfect Repository of the Will of God, of all the Faith of Christ. And this (he says to the Gentleman) *I will engage my self to make very apparent to you, and certain, against any Opposition.* Which indeed he has abundantly perform'd, in his *Ductor Dubitantium*, and his *Diffuasive from Popery*.

Upon which it follows, *That whatsoever the Church of Rome (says he) obtrudes (or her little Underpullers, I may add) as necessary to Salvation, that is not in Scripture, is an Innovation in Matter of Faith, and a Tyranny over Conscience ; which whosoever submits to, prevaricates the Rule of the Apostle, commanding us, that we stand fast in the Liberty with which Christ has set us free.*

And whosoever will but give himself leave to think at all, must be convinc'd, that this equally militates against the *Neophytes* and *Papists* ; against our new *Asserters of Unscriptural Traditions*, and those of the *Roman Synagogue*.

'Tis to me, Sir, a Prodigy that surpasses all Belief, that *Prayer for the Dead, &c.* should be a Duty so essentially Necessary, that we ought to break off from the Communion of that Church, which doth not enjoin it or forbears the Practice of it ; and yet that the Scripture should not speak one Word concerning it : That God should give us Scripture to instruct us in Religion, and that he should not say one Word of so great and considerable a Part of it there.

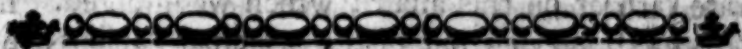
But the Scripture, say they, does not say all, we are to have Recourse to Tradition for the rest. Indeed if they were mere *Ritual* and indifferent Things, it might be conceded ; but this is (as they make it) about the most important Matters of Salvation : And can we believe that God would send us to Tradition concerning these ? Certainly to believe such a gross Illusion, is to be credulous even to blindness.

And one would think, Sir, nothing but a resolved Obstinacy could influence them to insist upon a Cause

Cause so utterly indefensible, when it is certain, that the *Fathers* unanimously made the *Bible* the Rule of their Faith. They did not think any Thing of *Necessity* to be believ'd in order to Salvation, that was not contain'd in the Pages of the *Old* and *New Testament*. From whence it follows, that unless the *Fathers* were a Company of such Men as our *Author*, so as to confound the *Præter* with the *Present Tense*, *Vind. Part 2. P. 3.* 'tis, I say, impossible to make out from them the *Necessity* of *unwritten Traditions*. For, could there be any Thing more absurd, than that they should all of them agree in making the Sacred Scriptures the *only Rule of Faith*, and yet all the while agree in delivering Points (*Prayer for the Dead*, the *Mixture*, &c.) to be essentially *Necessary* to Salvation, which are not in the Scriptures? Had they not then most notoriously contradicted themselves? This alone were enough to convince any but our *Author* (and those of his Stamp) who is *wiser in his own Conceit than seven Men that can render a Reason*.

But I shall trouble you, Sir, no further: For if the *Scripture* and *Fathers* will not prevail, I shall satisfy my self, that I have endeavour'd to rescue the Weak and Wavering from the Gulph of Seduction, and from this dangerous Schism, and to snatch them as *Brands from the Fire*.

I shall here without ceremony introduce the following account, taking upon my self the construction of the facts therein related.





A N

Historical Account

O F T H E

S C H I S M.

by the Rev^d Mr John Blackbourn M.A.



U T since you are solicitous to be inform'd of some matters of fact relating to this new Schism, as how it began and was carried on, I will in as short a compass as possible give you such an Account as may be depended on.

In July 1716. (I think the 23^d.) there happen'd in conversation some mention of *Edward VI.* first Liturgy, and Proposals for reviving it; which being several times repeated and insisted on by the Advocates for its Restoration, at length they desir'd that a time and place might be fixed to deliberate farther on this affair; which was granted. In this first interview one of the principal Persons concern'd was absent, another was unprepar'd, the design of meeting being not signify'd to him four Hours before the appearance. However there was a verbal agree-

agreement that One ^{Mr. Sturges} should take the Chair, who was also desir'd to take upon himself the trouble of giving notice to the parties concern'd, when we should think it proper to have any future meetings upon the same or any other occasion: But so far were we from determining in favour of the matters in debate (as since has been pretended;) that the main result of all that then pass'd, was an appointment of another meeting to discuss the matters propos'd in a fuller Assembly: And as to any other agreement besides fixing the Chairman, consenting to another meeting and nominating the Persons to assemble, we do not only declare against it, but the whole purport of the second meeting confutes that Imagination, since it must reflect upon the common sense of all the Restorers, to plead for the establishing those things in the Second meeting, if they had been appointed and determin'd in the First. Surely the Chairman's inclination to the things pleaded for would not have suffer'd him to neglect such an advantage, especially since we find from their own Archives, the affair of the Petition was the joint labour of that Gentleman and a very officious interloper. Besides the Chair may be pleas'd to remember, that a Clergyman ^{Mr. Black} was receiv'd on July the 26 between the two meetings, nor was there any mention of the least syllable of these matters; and if these alterations were agreed on the 23d, This would be such a work of darkness, to receive into an unknown Communion and to oblige the Person to Officiate by unknown Directions, as would raise more than a suspicion of the Director's integrity. In short, we esteem this pretended Agreement as no otherwise than a second Vision by the Author of the first. And I am the more astonish'd that some People should be so tenacious in asserting this fruitless mistake; since had it been true that these things had been voted in the first meeting, they were indubitably retracted in the second, which was more numerous, premeditated and Regular.

When the Day appointed for the Second meeting was come (I think July 27th, 1716.) all the Persons expected did appear, one only excepted: Tho' here it is to be observ'd how much the Spirit of Management prevail'd, since one of the Principals who was not at the first meeting, had no intimation of the designs of the Second; but thought the assembly was upon a mere friendly and secular account. However, having taken their places, a Paper by way of Petition for the Alterations aim'd at was (to most) unexpectedly produc'd and read, which had been sign'd by some within doors, but by more without. Now this was thought managing and driving a Cause; for if the absent had been appriz'd that they might interest themselves, it is most equitably plain, that the Negatives, or those against Alterations, would soon have exceeded Ten to One: And this partial conduct met with such dislike, that one who had signed the Petition, voted against Alterations, and upon hearing it read, declar'd there were some things in it of which he was not aware when he was prevail'd upon to subscribe it: And that he Sign'd it with respect to some particular part or parts of it, and not in favour of those Alterations principally now contended for: And several others of the Subscribers have frequently declar'd they were surpriz'd and impos'd on in that affair.

Then the Alterations were propos'd: Which being fairly and calmly debated on both sides, and put to the Vote, a great Majority declar'd against Alterations, and this Dr. Brett himself frankly owns, viz. *The Majority——would not allow that an Iota or Tittle of the Office in the Common Prayer Book should be alter'd.* Vindic. of P. S. Pref. p. 6. Whereupon One mov'd that every one might be left at his own liberty; but did not move to use the things publicly, much less to write for them, and to collect his whole strength to press and propagate them, or to form a Separation from his Brethren on the account of these things.

things. To whom it was reply'd, this would be the way to increase the evils complain'd of in the Petition, (which had been promoted by him, so far as to order it to be delivered, &c.) or the way to throw all into confusion; and thus in general we thought all was over, and that we should hear no more of these matters.

In this position, I say, we judg'd all safe and quiet, the Chief himself communicating for many Months with the intire *English* Liturgy, and without the Mixture, &c, nor did we in the least suspect such an Injurious Misrepresentation, as that "every one" was left at his liberty to act as he pleased," which notion we found soon after was industriously spread about the Country, but more clandestinely whisper'd about the Town: Whereas in fact every one present knew, the only Vote which pass'd was, *No Alterations*, This candid report thicken'd about *Midsummer*, 1717.

Afterwards Proposals were sent us, to comply with what was before disagreed to, and declar'd against, which since have been Printed in the terms in which they were handed about. Now this was such a piece of Mysterious and Unintelligible Conduct, since these Proposals contain an Abridgment of the most precarious and obnoxious parts of the Petition, as can't easily be match'd. *No Alterations*, having been voted by the most authoritative meeting that could be at that juncture, the Alterations contain'd in the Petition must particularly be understood to be rejected; and yet the *Trojan Horse* must be admitted, and the Abridgment of this very Petition must be obtruded upon us: I will out of reverence to these Gentlemen pursue this no farther. Upon our standing our ground, and abiding by the resolution of the last meeting the Restorers assembled, where they were secure of having no opposition, and drew up an instrument, declaring they thought it necessary to put those Primitive and Catholick usages

(as they call 'em) in Practice, Dec. 19. 1717. And the next day two of them sufficiently declar'd, they would no longer join in Communion with us, by giving Injunctions for altering the Liturgy. This on Dec. 20. 1717.

When these points were first propos'd and press'd, they were for restoring the Forms us'd in the first Liturgy of *Edward VI.* And it has been a reproach frequently charg'd upon the Fanaticks, that they receded farther from the Church of *England* than necessary points [themselves being Judges] could bear them out in: And thus our late Brethren seem to have acted; the Stale pretence of that Liturgy is thrown aside, and amongst a number of perfectly new and Self-originated usages and directions, unless they retreat for shelter under the Papacy [such as standing before is call'd standing at the Northside of the Altar: Ever blessed Virgin: Double Imposition of hands on the Sacramental Elements: The ejection the Commandments because modern, And supplying their place by words, which tho' inspir'd, yet in this view more modern: The ingenious Rubrick about Anointing, &c.] so that the governing principle, humanly speaking, precludes all possibility of union, as if the most distinguish'd merit consisted in running as far as they could from their old Friends. Thus they broke off from the Communion both of the *English* and *Scotch* Church, and are in Communion of no part of the World; Compos'd a New Office, and withdrew from those who could not approve it, forbidding Communion to be held with all such. This act was their Preparation for *Easter* in the Year 1718, when they defaced the beauty of holiness by their New Office.

The Assembly where this was enacted, consisted of Eight *English* and Six *Scotch* Clergymen, as I am inform'd, and even of that number, one who was then under deliberation, made no long delay to declare for the Church of *England*; another like the

+ Dr R. Wylloughby Mynors. M.A. Scape

Scape Goat, was sent packing into the Wilderness of Popery : And a Third, ~~part~~ of any Communion, has wandered into the same broadway. These were some of their first fruits and early Triumphs.

But to be a little more particular in this last fatal interview. The Chief open'd the causes of the assembly, viz. the unsuccessfulness of the Proposals and the necessity of the things debated, upon which a Separation (he said) became unavoidable : And then he recommended to them the New Communion-Office, which was read distinctly, and in most things approv'd by those present, tho' by the bye such was the regard to ~~implicit~~ Obedience both in the Governours and and Governed, that several of the Persons present had never seen the Office before, and were content to receive it as the Standard of the most solemn worship and Duty upon a transient hearing. One of the Chiefs indeed of ~~St~~ declar'd himself against making the things * Essential, tho' he had sign'd to the Necessity of them the *December* foregoing, if these Gentlemens Registers may be depended on : However here, tho' he declar'd he liked the Composition, he express'd his dislike of the Essentiality, and thought it matter of moment not to be too precipitate, and he rather advis'd to respite the proceedings till they had consulted their Friends in *Scotland* ; But this dissent was warmly answer'd by one of his Brethren, viz. that he had so maturely weigh'd these things, and was so fully convinc'd of their Essentiality, that rather than want them, he would stand by himself. This was the substance and finishing stroke of that Church-rending Act, besides an Exception to a verbal expression. I have only farther to advertize the Reader, that this account is either

* N. B. As he has elsewhere said : They are integral Parts of Worship to complete it, tho' not essential to make the Absence of them infer a nullity in the Administration.

Dr. Sharp, who was an Episcopalist and well-reverend at home

either collected from eye-witnesses, or the Papers of the Adversary; and as the Gentlemen on the other side have thought fit to retail some shreds and fragments of this affair, without entering into the merits or true state of the case, No appeal could be more just and impartial than to give an intire view and prospect of the Proceedings at once. And as many very harsh things are purposely wav'd, 'tis hop'd that caution will not prejudice the relation.



So that I fear, Sir, by the Returns they have made to the charitable Endeavours which have been us'd to reduce and bring them back to the Unity of the Church, that the Mouths of these Men can't be stop't, nor their Pens blunted by all that has or can be said against them, either from *Scripture* or the *Fathers*: So full are they of Puritanick spiritual Pride, and Enthusiastick Phrenzy and Delusion. Tho' they be foil'd never so often, they will not yield; *non persuadebis etiamsi persuaseris*; but seem resolv'd to have the last Word with whomsoever they contend. However, let us be stedfast and unmoveable, and wait with Patience, not utterly despairing, that Time and Experience, Meditation and Recollection, by God's Grace assisting, may incline them to become their own Converts, and to return to the Bosom of their forsaken Mother. That they may do so, is the hearty Prayer of,

SIR, Your —

WORCESTER,
December, 1719.

THE MATERIALS FOR THIS ACCOUNT
WERE COMMUNICATED BY DR. K.

ADDENDA.

PAge 29. line 25. Whereupon the Ordinary Gloss says, *The things which Jesus did, both before and after his Resurrection, He says that He has Written for the Establishment of that Faith by which we may be Saved, or Life, that is, eternal Life is obtain'd.* And if the Scripture be sufficient to bring us to Eternal Life, I know not any thing more to be desir'd: And therefore St. Cyril in *Johan*: L. 12. and St. Augustine in *Johan*: *Tract.* 29. & *de Consen.* L. 1. C. 35. do expound these words of the sufficiency of the Scriptures.

P. 37. l. 4. And *Lactantius* tells of *Rocks* that shall sweat Honey, and Rivers running with Wine, &c.

P. 75. l. 9. *Dupin* says, the said Council in the First Canon Decrees, that if a Priest Marries after he has been Ordain'd, he ought to be Degraded. And that it was one of the Canons in St. Basil's time all Bigamists (that is, that had married two Wives) should be wholly excluded from Ecclesiastical Functions. P. 141. of his Fourth Century.

P. 79. l. 15. In his Controversy with St. *Jerom* touching St. *Peters* Reproof, tho' St. *Jerom* alledged more Fathers on his side then St. *Austin* could do, and did also make so great account of 'em, that he desir'd St. *Austin* to suffer him to err with so many learned Men, if he thought him to err; St. *Austin* replies, that peradventure, he might have found as many Fathers with him as St. *Jerom* had produced against him, if he had sought for as many; or if not, yet he had St. *Paul* the Apostle instead of them all, whom he preferr'd above them all: For whosoever reads the Works of the Fathers, he must have always in his hand, if he would not err, the Rule of Gods word to be his Guide in all doubts. Ep. 19. P. 79.

P. 79. l. 30. This is in the 82 Letter of St. *Austin*, which *Dupin* reckons the last of his to St. *Jerom* about their Contests, that this Holy Father declares he valued none but Canonical Books, so far as to believe that the Authors of 'em were deceiv'd. And for other Authors, how holy soever they might be, he doth not think that what they say is a Rule to him, because they believe it to be true; and that he depends no farther upon them, than the Reasons and Authorities of the Canonical Books persuade him that their Authorities are conformable to Truth.

P. 84. l. 114. Indeed all the Copies of those Ancient Liturgies, as they come now to our hands have no doubt suffer'd the fate of time, that is, some Changes, by which the preposterous zeal of some has overcharg'd 'em with numerous, and sometimes Superstitious Additions. Bishop *Lowry* *Serm. on Fidei*, 13. 15.

C O R R I G E N D A.

Page 4. l. ne 37. for viz. r. *vir*. p. 7. l. 5. dele pro. p. 13. l. 14. r. *Is it not*, Oc. l. 20. for *last*, r. *last*. p. 16. l. 30. for that, r. *the*. p. 19. l. 12. for *late*, r. *late*. p. 26. dele and in the next place from those who conversed with them. p. 29. l. 30. dele of. p. 36. l. 4. r. *Lindan*. p. 37. l. 22. dele and: p. 43. 32. for Foundation, r. *Foundation*. p. 48. l. 32. for could, r. *would*. p. 49. l. 7. after for, r. *that*. p. 69. l. 32. for learn, r. *leave*. l. 33. for peace, r. *place*. p. 72. l. ult. r. *the early Fathers*. p. 74. l. 17. r. *Hom. 17. in Luc. 102. Edit. Merlini*. p. 79. l. 33. ad Ep. 112. ad *Paulin*. p. 93. l. 18. r. *who*. p. 104. l. 27. for up, r. *upon*. p. 108. l. 36. for Separative, r. *Superlative*. p. 111. l. 15. and 22. for *is*, r. *all*. p. 113. l. 15. for *fully*, r. *freely*. p. 132. l. 1. dele *is*, and l. 10. for *leaves*, r. *loves*. p. 155. l. 30. for *will*, r. *wit*. p. 162. l. 26. for *learn*, r. *leane*. p. 167. l. 35. for *Essentiality*, r. *Essentiality*. p. 172. l. 8. r. *be*. *Is it*.

